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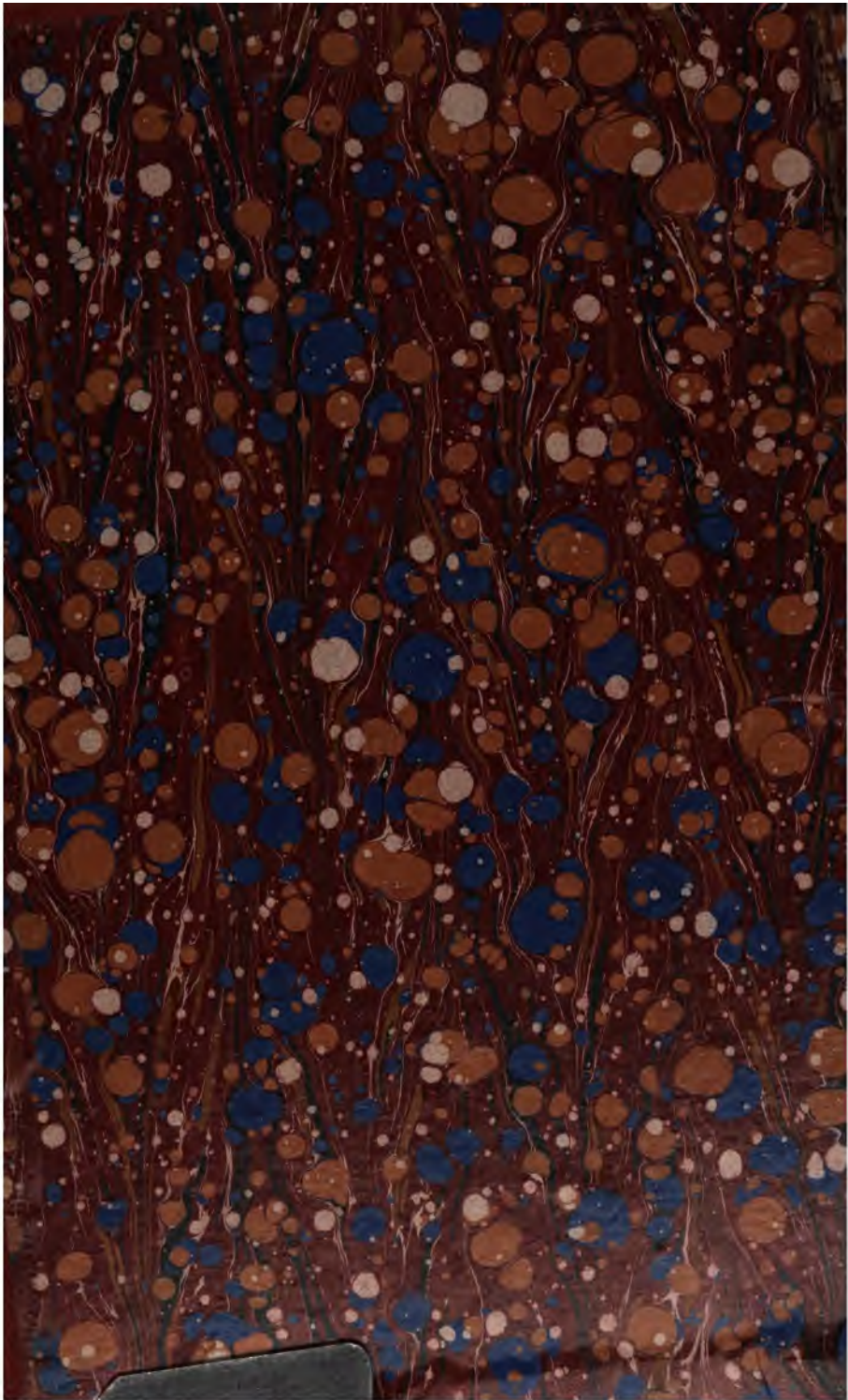
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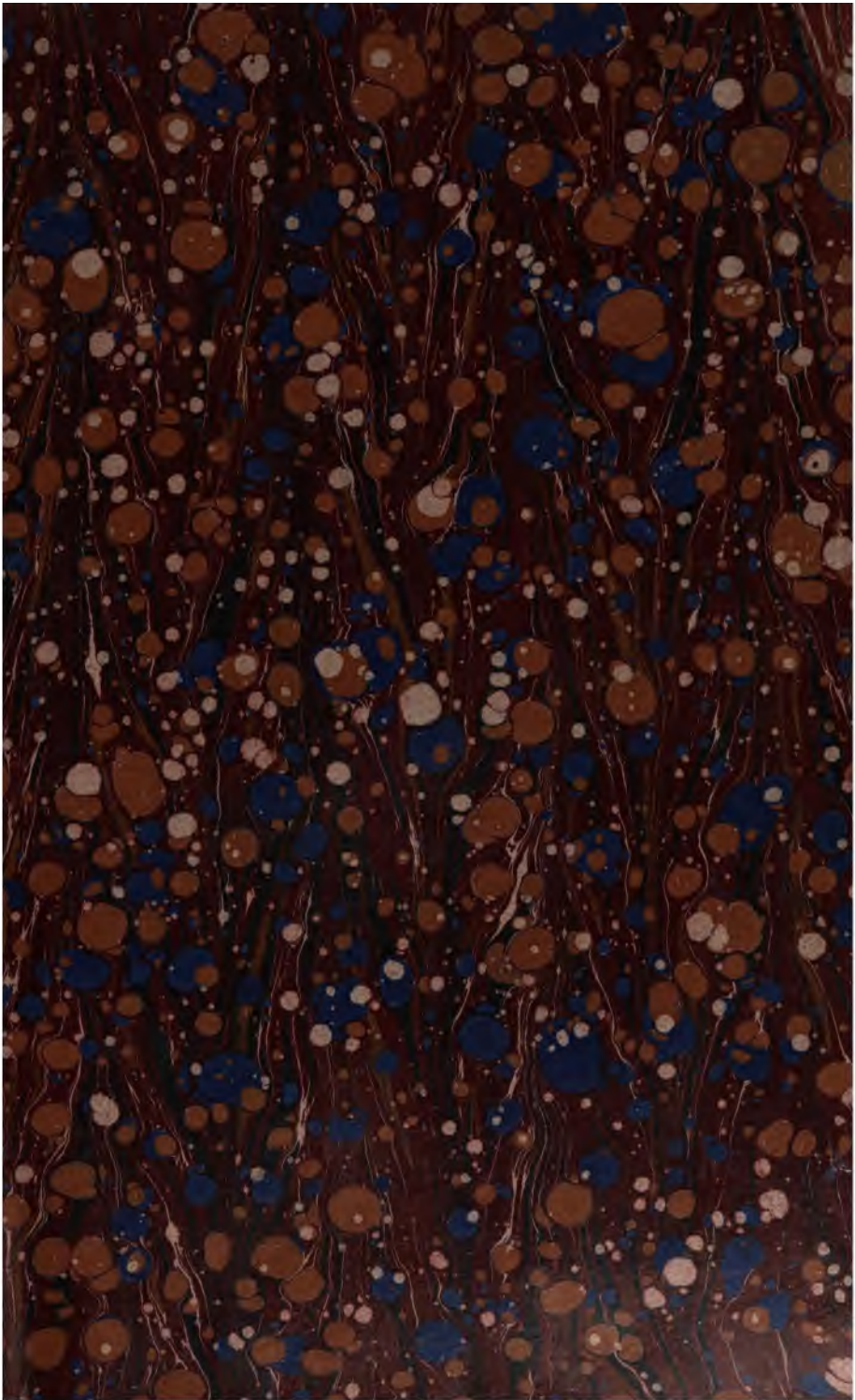
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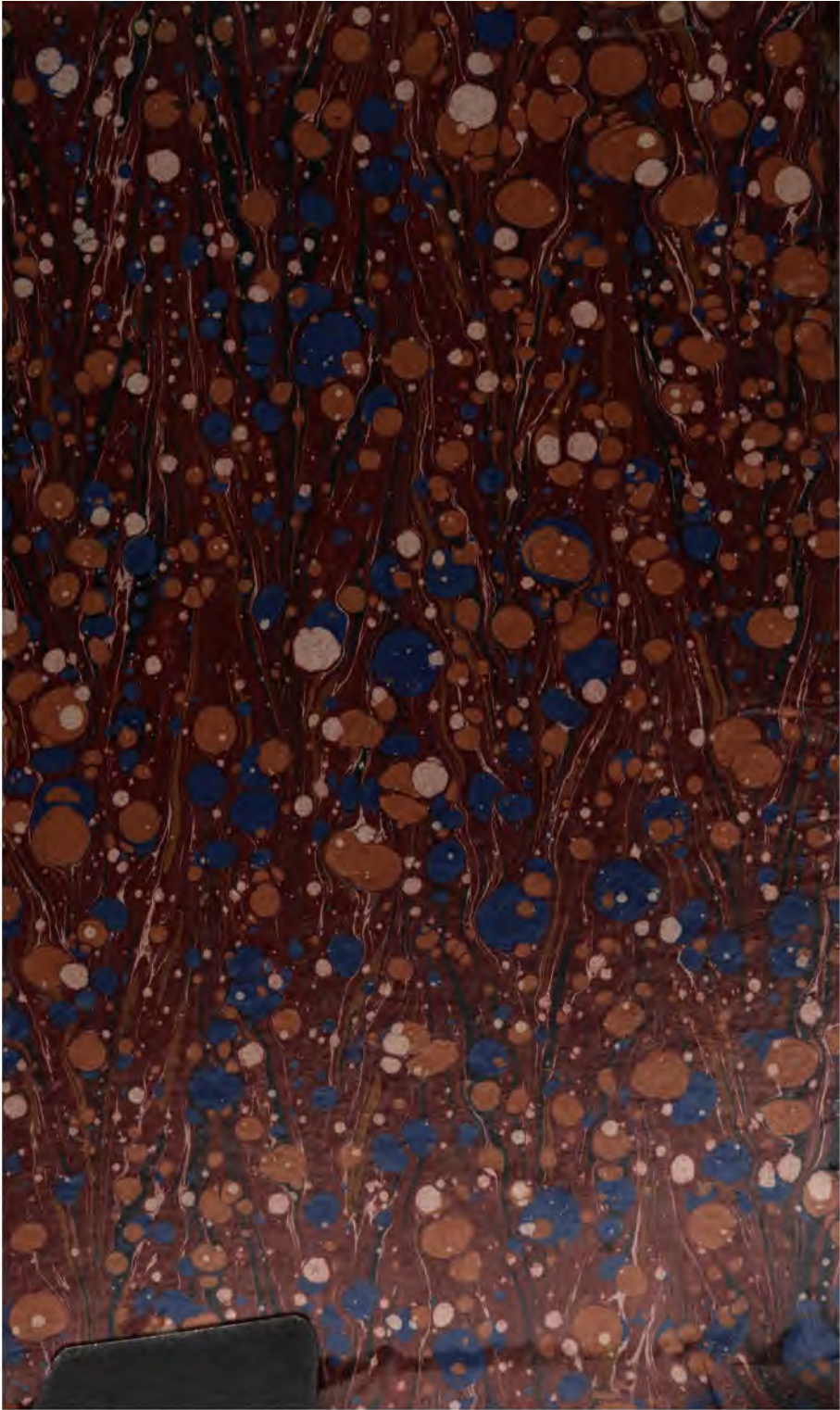
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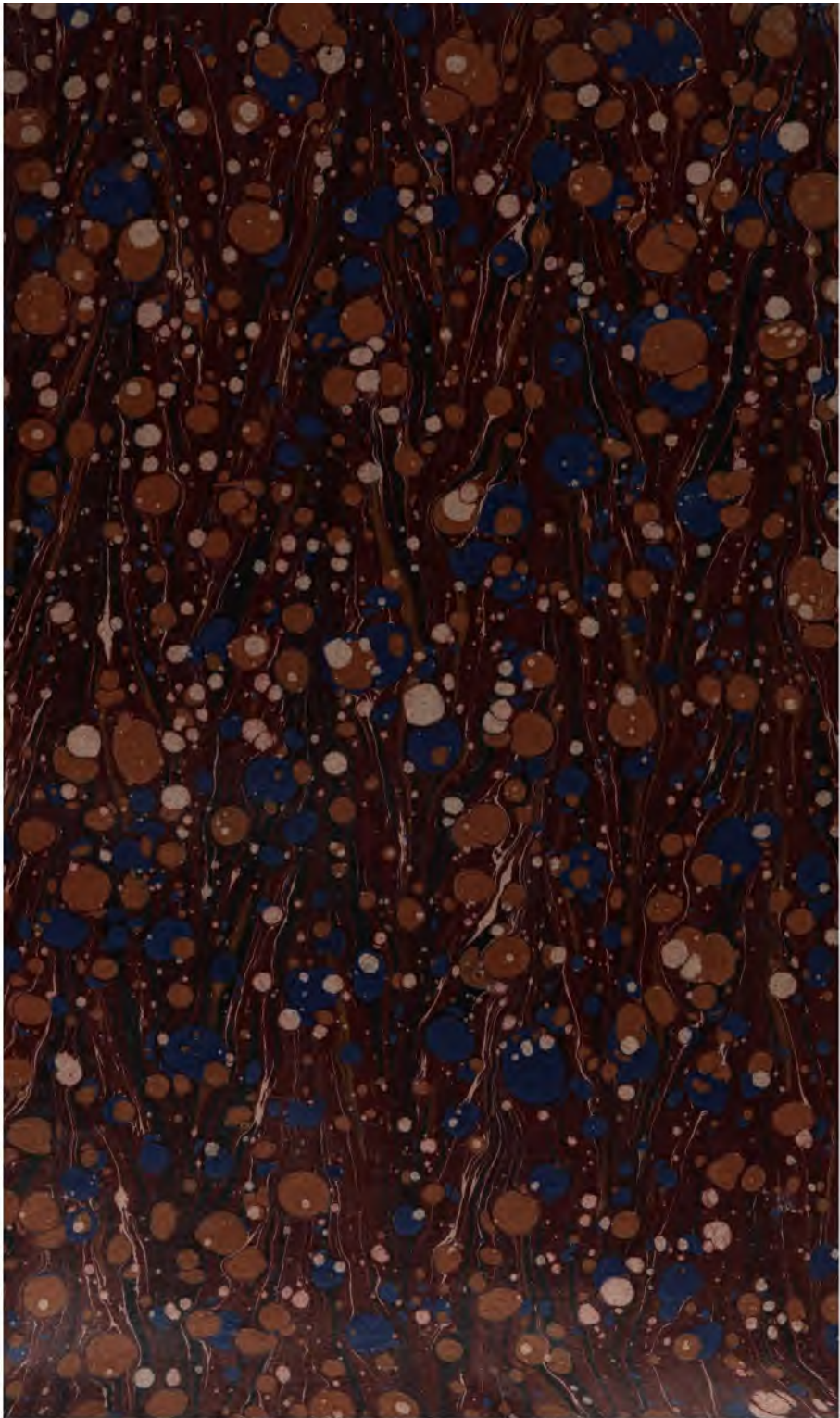
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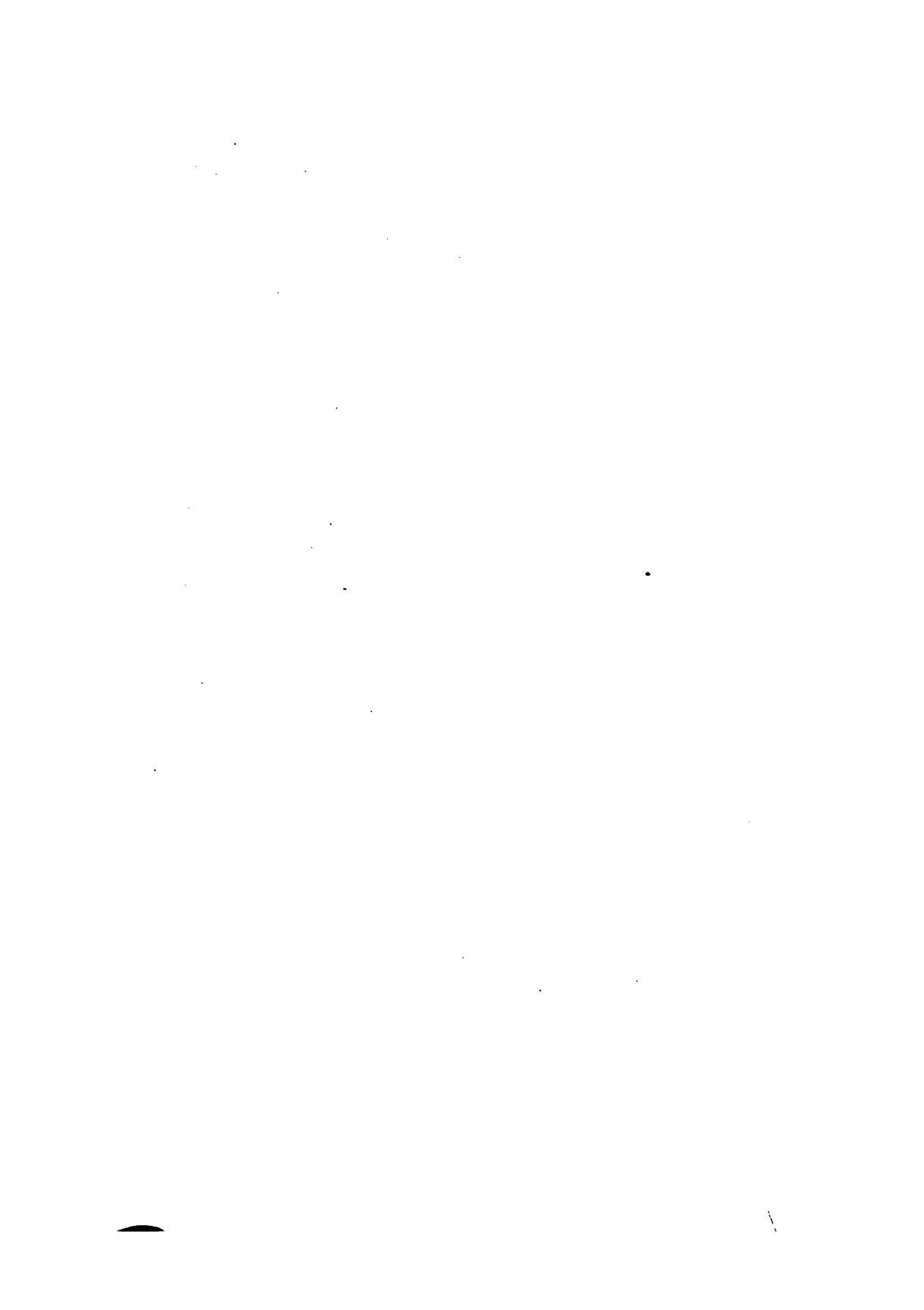
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The *Fiye* of *Love*,

AND

The *Mending* of *Life* or The *Rule* of *Living*.

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The Fire of Love,

AND

The Mending of Life or The Rule of Living.

THE FIRST ENGLISH IN 1435, FROM THE
DE INCENDIO AMORIS,

THE SECOND IN 1434, FROM THE *DE EMENDACIONE VITÆ,*

OF

RICHARD ROLLE,

HERMIT OF HAMPOLE,

BY

Richard Missyn,

BACHELOR OF THEOLOGY, PRIOR OF LINCOLN, CARMELITE.

EDITED

with Introduction and Glossary

FROM MS. CCXXXVI IN CORPUS CHRISTI COLLEGE, OXFORD,

BY

THE REV. RALPH HARVEY, M.A. (LOND.),

HEADMASTER OF CORK GRAMMAR SCHOOL.

LONDON:

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IT IS NOT MISYN'S AUTOGRAPH.

It will be observed that the colophon, p. 104, states distinctly that *The Fire of Love* was translated by Richard Misyn and "*per dictum fratrem Ricardum Misyn scriptum & correctum.*" Relying upon this, Coxe's Catalog and Tanner's Bibliotheca say that it is in Misyn's hand. Now, the writing throughout the volume is in the same hand, so that if Misyn wrote *The Fire of Love*, he also wrote *The Mending of Life*. We are, however, here met by a serious difficulty, for, whereas the colophons on pp. 68 and 104 are dated 1435 A.D., the colophon on p. 131 is dated 1434 A.D. This, it must be observed, is not due to a binder's error, for the colophon of *Fire of Love*, Bk. II, is on the same sheet of vellum as the beginning of *The Mending of Life*. Now, an author could scarcely be guilty of putting 1434 A.D. after 1435 A.D., unless, having written *The Fire* in 1435, he proceeded to copy a translation of *The Mending* done the year before. This is the only supposition which, in face of the colophons, will allow us to regard the MS. as in Misyn's own hand. It is a *possible* supposition, but scarcely a *probable* one. It is much more natural to suppose that a scribe has copied the whole MS., including colophons, and has left no trace of his own identity. An examination of the text will show this supposition not only rational, but practically a certain fact.

IT IS NOT A CONSISTENT TEXT.

A careful reading of the MS. brings to light a number of mistakes, not of any great importance, but fortunately, I think, quite sufficient to establish the fact of its being a copyist's work, and unfortunately, quite enough to detract from its second great claim to importance, viz. as a dated and consistent dialectic text.

Of these mistakes (which are exactly the kind of mistakes we look for in copyists' works) I give some of the more important, but the reader will do well to make a careful study of the text himself.

COPYIST'S ERRORS.

- (a) *Repetition of words*:—to to (84/24), his his (84/36), bot trw bot trw (96/3), & treuly & treuly (34/25), bisily bisily (63/21), to to (28/24), in in (24/13), þat þat (7/14).
- (b) *Spelling confused with that of next word*:—Te þe for to þe (125/32), sorus us for sorois (115/33), te for to (41/27), þe þe for þat þe (110/2).
- (c) *Letters mistaken* (due probably to misunderstanding of meaning of the sentence):—be for he (115/21), and for aw (54/11), an for aw (113/4),

is for his (128/10), if for of (17/22), ffro for ffor (17/18), many for mane (2/29).

- (d) Words copied in their wrong places (due usually to the copyist catching sight of a word in the line above or below):—to *chastis* (struck out) (98/1), see *chastys* (97/39), *off* (107/2), *seruand* (struck out) (119/11), see *seruand* (119/10), *þe secund* (struck out) (123/27), see *þe secund* (123/25), *of his mynde* (struck out) (128/20), see beginning of line. *sall* (crossed out) (11/35), *lufe* (struck out) (88/19), see *lufe*, ll. 19, 20. *he* (altered in another hand) (91/11), *fore* (for of) (91/29), *resonabil* (struck out) (26/9).

A FEW MISTAKES EXAMINED.

If we examine the word *resonabil*, struck out on p. 26, we shall see that it is clearly due to the word *resonabyll* occurring immediately before; but we also notice there is a difference in the spelling! Why is this difference? Probably because in one case the scribe copies Misyn's spelling, and in the other case he spells according to his own system. Which then is the copy of Misyn? I should say the form *resonabyll*, because the *ʒ* and the double consonant are more consistent with the remainder of the MS., and because the scribe would be more likely to write down the copied form first, and then, writing from memory, and probably in a fit of abstraction, he puts down his own form. So too we find *chastis* (98/1) due to *chastys* in the line before.

These two examples would be almost unworthy of mention, were it not that they seem to supply us with a key to the very serious irregularities of spelling throughout the work. Taking what was, probably, an already inconsistently-spelled MS., the copyist has in many cases, from carelessness, introduced his own spelling. Thus, side by side with the strong Northern guttural in *qwhilk*, *qvedyr*, we find sometimes the softer *whilk*, *whedyr*, &c. While, too, the roll of the *r* is usually emphasized by an additional *e* or *ʒ*, as in *sarryf* (serve); *qwharefore*, we find, too, *wharfor* and *wharfore*. *brynnynge* and the softer form *birnynge* are found almost equally. So, too, *truly* occurs (44/30), but the more usual form is *trewly* or *treuly*.

The broken vowels also supply us with good proofs of the mixture of dialects. Generally speaking, an O.E. long vowel is represented by a broken vowel, and an O.E. broken vowel by a simple vowel representing the first element of the older broken vowel. Thus we constantly read *forsoith*, *ffor-soyth*, *foyl* (fool), *doyne* (done), *soyne* (soon), *poyr* (poor), &c., and for the older *eo ea*, we read *wirk* (work) *werk*; *dyrknes* (from *deorenes*), *lese* (lose) from *leosan*. But we also read occasionally, side by side with these, *forsoith*

(27/29, 34/28), *fforsoth* (41/36), *fole* (19/28), *foles* (26/10), *fore*, *some*, *don*; and again *lose* (45/34), *wark*.

All these more exceptional forms, with the single exception perhaps of *wark*, clearly point to a more Southern and more inland dialect.

We shall, therefore, probably not be far wrong if we put down the present MS. as copied from Misyn's translation by a scribe coming possibly from Ely or Peterborough.

NOTE ON LETTER *y*.

Dr. Furnivall kindly reminds me that the broken vowel *oy* for *o* is Old Yorkshire, occurring constantly in the *Towneley Mysteries* [E. E. T. S. 1897]. I am not quite sure whether the vowel of the modern Yorkshire *coit* [coat, *oi* as in *boil*] is a true descendant of this *oy*. Probably however the broken vowel in *boän* (bone), *boät* (boat), &c., is a descendant, and we certainly have *mōin* or *moōin* (moon), *fōil* or *fōöil* (fool), *sōin* or *sōöin* (soon). These examples probably give us almost the exact vowel pronunciation of *soyth*, *foyl*, *soyn* in our MS. Of course in the MS. under consideration the difficulty lies in the changing value of *y*. In *svyft*, *lyft* and such forms we have the full short sound *i*; but more frequently it is used merely as a connective between two sounds to give a force to the one which caused the scribe some difficulty to express. This leads to the very extraordinary form *sarryff* or *saryf* (serve)—a form which I cannot find elsewhere. The scribe is however simply trying to express a very strong rolling *r*, and so pronouncing the whole 'sarēf,' giving the *y* the sound of the atonic *ë* in 'sevēral.' [See Key, Pron. N. E. D.] We might comp. with this the full trill of the original *r* in *woruld*, and the modern vocalised *r* in *world*. The same remarks apply to the medial *e* in *quharefore*.

GRAMMAR.

The accident is of the slightest kind, and can cause the reader no difficulty. A glance down the accompanying list of verbs will show that it is quite impossible to draw up a paradigm. There are no Southern pl. forms in *eth*, or Midland pl. in *en*.

The order of words is un-English, and generally follows the Latin fairly closely. Still the un-English order seems to be due to the translator being thoroughly accustomed to Latin order, and perhaps thinking in Latin order, rather than to his careful adherence to the text before him. For sometimes, when the Latin order is unclassical and like English, the translator does not follow the Latin version, but writes in the order we should expect to find in the Latin text, thus:—

hec quidem conversio fit per ordinatum amorem.

Sothely be ordinate lufe is jis turnyng done.

Still the order is often kept, and the translation very close, as may be seen from the following extracts taken at chance :—

Mentalis enim visio sursum capitur et celestia contemplatur per visionem tamen enigmaticam et specularem non claram et perpetuam.

Conuerti quippe ad ipsum oportet et ab omnibus rebus visibilibus in mente penitus auerti priusquam poterit diuini amoris dulcedines saltem ad modicum experiri.

Myendly sight truly is takyn up heuenly to behald be schadoly syght ȝit & miroly, not clere and opyn.

To hyme treuly behofes be turnyd & all erthly þingis in mynde playnly be turned fro, or þat he may þe swetnes of goddys lufe in lityll þingis be expert.

VERB FORMS.

1st person, singular.

I dois 27/29	I haue 3/29	has 70/3
I has 1/5	I styrris 4/3	ha 69/40
I make 1/15	I meruayled 2/6	ha 70/3
I þink 1/10	I consaued 2/14	haue 70/5, 70/9
I schewe 2/6	I troued 2/19	tastes 75/33
I am 2/14, 4/3	I knew 2/12	hafe 87/9
I þinke 3/7	I despyse 26/13	cese 88/30
I offyr 3/22	I dois 27/29	
I trowe 3/26	I ha 22/1	

'2nd person, singular.'

þou has 27/25, 82/13	þu lufes 1/21
þou hast 27/22, 38/37	þou entres 1/21
þou haste 27/28	þou seis 18/5
þrydis 27/28	waxis 76/35
þou was 23/16	hase 113/14
despises 110/28	sal 77/36
forsakes 110/78	salt 77/37
dose 114/40	sall 78/30, 117/40
	pinkis 115/1

3rd person, singular.

is 23/35	be 26/39	sekys 84/32
dar 14/25	haue 27/1	saryfys 87/10
erris 24/1	aw 34/20	ha 80/13
lufyse 9/36	awght 43/19	lyfis 83/10
lufes 9/35	longis 50/13	levys 83/10
folowys 17/35	felys 50/14	ar 112/13
sees (cease) 91/12	hase 89/30	
leses 116/35		

1st person, plural.

we haue 26/8
we destroys 28/13
we lufys 9/38
we karis 10/3
we aw 15/21, 105/20

2nd person, plural.

wake 47/26
prays 47/27

3rd person, plural.

bostis 23/33	geder 24/15
cum 23/33	rynne 24/18
ar 23/34	is 25/1, 10/20
flowe 23/35	higgis 26/17
ett 23/36	ha 26/34, 70/8, 89/2
do 24/4	joys 9/27
haue 24/4	lufys 17/36
provokes 24/6	hausy 23/31
chalange 24/8	er 43/16, 49/6
full 24/13	has 50/31
cees 85/4, 110/25	wote 116/29
wantys 94/9	

Present participle consistently in *and*.

RICHARD MISYN.

Beyond what we find in the colophons at the end of the books of these MSS., nothing can be found with any certainty concerning this Richard

Misyn. No record of him exists at Lincoln; and the furthest we can go, is to say that he was possibly the Ricardus Mysyn mentioned in 1461-2 in 'The Register of the Guild of Corpus Christi in the City of York.' Surtees Soc. 1872, p. 62:—

“Nomina Fratrum et Sororum admissorum per Dominum Johannem Burton, Rectorem ecclesiæ Sancti Martini in Mikelgate, et suos consortes, Anno Domini millesimo CCCC^{mo} LXJ^o [1461-2].

Per dominum Johannem Burton, secundum magistrum nostræ gildæ.

In primis, frater Ricardus Mysyn, suffragenus, ordinis Fratrum Carmelitarum”

An earlier bishop of the same name is mentioned on the rim of Archbp. Scrope's Indulgence Cup, *ib.* 291 n, 292 n. See Poole and Huggall's *Hist. and Descriptive Guide to York Cathedral*, p. 197:

“+ Recharde arche beschope Scrope grantes on to all tho that drinkis of this cope xlth dayis to parduñ. Robert Gubsuñ. Beschope Musin grantes in same forme afore saide xlth dayis to parduñ. Robert Stensall.”

'Beschope Musin' was probably Richard Messing, who, according to Cotton (*Fasti Eccl. Hib.*, iii. 277) was bishop of Dromore from 1408 to 1410. Another bishop of the same name was admitted into the Guild in 1461-2, as “Frater Ric. Mysyn, suffragenus, ordinis Fratrum Carmelitarum.” See p. 62, *antea*.

As to Misyn's Friary at Lincoln, Dugdale says, *Monasticon* (ed. 1830), vi. 1571, col. 2:—

[Carmelite or] White Friars, at Lincoln.—Leland, in his *Itinerary*, vol. i., pp. 32, 33, has one or two sentences relating to the White Friars at Lincoln. Their House, it appears, was situated on the West side of the High-street, in the lower part of the Town called Wikerford. “Gualterus,” he says, “as I hard, caullid Dorotheus, Dene of Lincoln, a Scottish man,” was “first Founder of the White Friars in Lincoln.” Speed says this House was founded by Odo de Kilkenny, a Scot, A.D. 1269. The Site was granted in the 36th Hen. VIIIth to John Broxholm.¹ The Particular for it is in the Augmentation Office.

RALPH HARVEY.

Cork, Sep. 1893.

¹ Tanner, *Notit. Monast. Linc.*, xlix. 15.

I. The Fire of Love,

ENGLISHED FROM HAMPOLE'S "INCENDIUM AMORIS"

By RICHARD MISYN IN 1435.

[BOOK I.—MISYN'S PROLOG.]

[MS. CCXXXVI. *Corpus Christi Coll. Oxford.*]

A t̄ þe reuerence of oure lorde Ihesu criste, to þe askyng of þi [Fol. I. a.]
 desyre, 'Syster Margarete', couetyng a-sethe to make, for For you, Sister Mar-
 encrece also of gostely comforth to þe & mo, þat garet, curiuste of latyn
 4 vnderstandes noght, I, emonge lettyrd men sympellest, and in and others not knowing Latin,
 lyfyng vnthriftyst, þis wark' has takyn to translacioñ of lattyn to I have eng-
 englysch, for edificacyoñ of many saules. And sen it is so þat aȝ lished this
 godis plesans & gostely life of mans saule standes in parfyte¹ lufe, book from
 8 þefore þis haly man Richard Hampole, hys boke has named *Incen-* Hampole,
dium Amoris, þat is to say 'þe fyer of lufe.' The whilk' boke, in without
 ✓ sentence ne substance I þink' to chaunge, bot treuly aftyr myn altering its
 vnderstandyng to wryte it' in gude exposicione. // þefore aȝ redars substance.
 12 here-of I pray, if þour discrecyon oȝt fynde þankeworthy, to god
 þerof gyf loueyng, & to þis holy man; and if any þinge mys-sayd,
 to myne vnconnyng wyet itt. Neuer-þe-les, to reforme I make pro-
 16 determinacioñ of holy kyrk', god to wytnes. // fforþirmore, sister,
 haue in mynd deedlynes of þis lyfe, and aȝ-way in þi hande sum Always keep
 holy lesun kepe. ffor holynes if þou kepe, fleschly synnes þou salt some holy
 noȝt lufe; and holynes where-in it standes, before I sayde: in reading in
 20 parfyte lufe. Bot parfyte lufe, what may þat be? certan, when þi hand,
 god (as þe aght) for hym-self þou lufes, þi frende in god, and þin for if thou
 enmy þou lufes for god; for nouþer god *with-oute* þi neghburgh, love holliness
 nor þi neghburgh *with-oute* god, treuly is lufed. ¹Parfyte lufe þe- thou shalt
 24 fore, in luf of god & of þi neghburgh standis; and lufe of god, in not love sin.
 kepeyng of his commaundementis. // Kepe þefore his commaunde-
 mentis, and þi prayers or contemplacioñ when þou entres, aȝ worldly Forsake
 þoghtes planely forsake, and chargh of aȝ þinge outwarde forgett', worldly
thoughts.

¹ Read either *parfyte* or *parfyte*, all through.

& to god onely take hede. Doutes if þou fynde any, kaß to þe sad counseß, for drede þou erre, namely in slyke þinges þat touches þe .xij. artikils of þi fayth, als of þe holy Trinite, & oper dyuers, als in þis holy boke filouynge is to oure lernynge connyngly writtyñ. 4

[Cap. 1. HAMPOLE'S PROLOG.]

I felt my
heart warm

Q 2

Mor haue I meruayled þen I schewe, fforsothe, when I felt fyrst my hert wax warme, and treuly, not ymagynyngly, bot als it wer *with* sensibly fyer, byrned. I was forsoth meruayld¹ as þe 8 byrnyng¹ in my saule byrst vp, and of an vnwont solas; for vneuthnes of slike heleful habundance oft-tymes haue I gropyd my breste, sekandy whedyr þis birnyng wer of any bodely cause vtwardly.

with spiritual
love,

the gift of
God.

Bot when I knew þat onely it was kyndyld² of gostely caus inwardly, 12 and þat þis brynnynge was nozt of fleshly lufe ne concupiscens, in þis I consaued it was þe gyft² of my maker: Glad þerfore I am moltyn in-to þe desyre of grettar lufe, and namly for influence of þe moste swete likyng² & gostely swetnes þe whilk² *with* þat gostly 16 flaume pythely my mynde has comfortyd. ffyrste treuly, or þis comfortabit heet², & in aß deuocion swettyst in me wer sched, playnly I troued slyke hete to no man happyn in þis exiñ: ffor 20 treuly, so it enflaumes þe saule als þe element of fyer þer wer byrnyng². Neuer-þe-les, als sum say, sum þer ere in cristis lufe byrnyng², be-caus þai se þame þis world² despisyng², *with* besynes giffyn onely to godis seruys. Bot als it wer if þi fynger wer putt² in fyer,

[Fol. I. b.]

The soul is
set on fire
with love.

it suld² be cled wyth feleyng² byrnyng²: So þe saule *with* lufe (als 24 before sayde) sett o-fyer, treuly felys moste verray hete; bot sum tyeme more & more intens, & sum tyeme les, after þe sufferyng² of þe frelety of flesh. O, who is þat² in dedely body, þat þis grete hete, in his he degre als þis liff may soffyr, continually beyng² may 28 longe bere? Defaute treuly hym behoues for swetnes & gretenes of so he desyre & lufe vtwarde; and no meruayñ þofe many¹ of þis world² passyng² fuß gredely wold² kache, & *with* fuß hote desyre 32 zern itt, þat in þis honyly flaume with woundyrfuß gyfts of Mynde his saule he myzt² zelde, and so sone to be takyn, & entyr þe companyes of þaim þat syngis loueyng² to þer creator *with*-outen ende.

Filths of the
flesh drive
out this heat,

Bot some þingis to charite contrary happyns, ffor fylthis of flesh 36 crepys tempynge restfuß myendys; bodely nede also & mans freyl

¹ In margin in another hand mane.

² Opposite this word in margin in another hand Louenge, after the tung is prayse.

affeccione *impryntyd*, with angwys of þis wrechyd exile, þis hete
 sumtyme þa lese,¹ and þe flaume, whilk vndyr fygure I cald fyer,
 be-caus it brynnes & lightis, þai hynder & heuy. And treuly, zitt'
 4 þai take it' nozt' fully a-way þat a-way may not be takyn, ffor it has
 vmbelappyd aH my hart': Bot for slyke þinges, þis moste happy but it comes
again.
 hete, at sum tymes absent', apperis agayne; and I, als wer greuously
 cald² abydyng, þinke my-self desolate to tyme it com agayne, whiles
 8 I haue not (als I was wount) þat felynge of gostely fyer, to þe whylk'
 aH partyes of body & saule gladly aplies, & in þe whilk' þai knawe
 þame-self sekyl. ¶ More-ouer and, slepe gayne-standes me als an Sleep checks
this fire;
 enemy; for no tyme me heuys to loos bot' þat' in þe whilk' con-
 12 strenyde I zelde to slepeyngt. Wakynand, treuly besy I am to warme
 my saule als wer with calde þirled, þe whilk', sattyld' in deuocion, I
 knaw wele sett o fyer, & with fuH grete desire lyft' abowne aH erthely
 þingis. Treuly, affluence of þis euerlastyng' lufe to me cummes so do idleness
 16 nozt' in ydilnes, nor I myzt' fele þe gostely hete, whils I was wery
 bodely for trauayH, or treuly vn-manerly occupied with worldly and worldly
mirth.
 myrthes, or elles with-outhe mesure gyfen to disputacion; bot treuly
 I haue felt' my-self' in slyke þinges wax cald' to tyme, aH þinges
 20 putt' o-bak' in whilk' vtwardly I myzt' be occupied, onely to be in
 þe sight of my savezour I haue stryfyne, & in fuH ynhyrly byrnyng
 dwelt. ¶ Qwhare-fore þis boke I offyr to be sene, nozt' to philiso-
 phys nor wyes men of þis world, ne to grete devyens lappyd in
 24 questions infenyte, bot vnto boystus & vntaght', more besy to con-
 lufe god þen many þinges to knawe; for treuly, not desputyng bot
 wyrkand it is kunde, & loffande. ffor treuly, I trowe þies þinges
 here contenyd, of þies questionaries, in aH science moste hy in con-
 28 nyng', bot in þe lufe of criste moste lawe, may nozt' be vnder-
 standyd. ¶ þefore to þame I haue not written, bot if, aH þinges [Fol. II. a.]
 forgettyne & putt' o-bak' þat to þis world is longyng, onely to þe
 desyres of oure maker þa to lufe onely be gyfen. ffirst, treuly, þat Love is given
only to those
who hate vain
glory.
 32 þai fle aH erthely dignyte, þat þai hate aH pryde of connyng & vayn-
 glory, and at þe last' þame confourmyng to hyst' pouerte, þinkand
 & prayand, besily gyfen to goddis luffe. þus no meruayl to þam
 saH appere with-inforthe þe fyer of vnwroth charite, dressand þer
 36 hartis to take þe hete with whilk' aH dyrknes is consumed, & þai[m]
 lift' vp in to byrnyng' lufely & moste mery, þat temporaH þingis þai
 saH pas, & hald' þame-self in þe seet of endeles rest. þe more con-

¹ *In margin in another hand lassyñ.*

² *Under this word in another hand, colde.*

And as my
book stirs
folk to Love,
I call it
'Burning of
Love.'

yngre treuly þai be, þe more abyH to lufe be lawe þai ar, if þai of odyr despisyd be glad, & þame-self gladly despyes. ¶ And sen I here to lufe styrris aH maner of folk, and besy I am of lufe to schew hattist desyre & a-bowne kynde, 'byrnnyng' of lufe' þis boke hys name 4 saH bere.

Of mans turnyng to god, and what helpys, & what lettys his *turnnyng*. [Cap. II.]

Men must
turn to God
and from
the earth,
to taste God's
sweetness.

Turn from
the deceitful
goods of this
world.

They who
heap up
riches are
not worthy
of heavenly
love.

They become
like what
they love.

IN þis wrechyd dwelling-place of exile abydeyngt, to aH maner of 8
popyH be it knawen, þat no man may *with* luff of endles lyfe be
taght, nor *with* heuenly swetnes be anoynt, bot if he treuly to god
be turneð. To hyme treuly behofes be turnyð, & aH erthly þingis
in mynde playnly be *turned* fro, or þat he may þe swetnes of goddys 12
lufe ¶ in lityH þingis be expert. Sothely be ordinate lufe is þis
turnyng done: As þat he lufe þat worthy is to be luffyd, & not
lufyng þat is not worthy to be lufed, and þat he byrn more in lufe
of þo þingis þat is moste worthy, & les in þame þat is les worþi. 16
Moste is god forto be lufeð. MikyH ar heuenly þinges forto be
luffed; lityH or noght, bot for nede, erthly þinges ar to be luffyd. //
Wyth-outen doute þus euery man to criste is turnyð, qwyls of hym
nozt is desyrde bot onely criste. Turnnyng treuly fro þies gudes 20
þat in þis world þer lufers dessave & nozt defend, standys in want-
yng of fleshly desire & hatred of aH wrechidnes, so þat þai *savour*
non erthly þingis, nor desyrs to wythhald of worldly þingis ouer þair
strayt nede. þai treuly þat ryches hepys, & knawys nozt to whome 24
þai gedyr, in þame haueyng þer solace, some-tyme in myrth of
heuenly lufe ar not worþi to be gladded, þof aH þai fene, be deuocion
not holy bot similate, þame-self to fele in þer dises some þingis of
þat felicite þat is to come; for treuly for þare foule *presumpcion* fro 28
þat swetnes þai haue fallen, *with* whylk godis lufers ar softynd &
made swete, for þai vnmanerly wyth worldly mone has armyd þame-
self. AH lufe treuly þat in gode endys not, wikkydnes is, & þe
hafars makis euyH. Qwharefore lufand þe worldly excelence *with* 32
wrechyd lufe ar set o fyer, and ferþer þai ar fro heuenly hete þen is
þe space be-twix þe hyst heyn & lawyst place of þe erth. // þai sekyr
ar likkynde to þat þai lufe, for why þai ar *confourmed* to wanton con-
cupiscence. // And *with* haldyng old maners of wrechidnes in vanite 36
of þis lyfe þai lufe for, holy lufe. Wharefor þe ioy of clerenes þat
saH not rote, þai chaunge to wantoned of beute þat sal nozt last. þis

- sothely suld^t þai not do, bot if þai wer blynded *with* fyer of fraward^t lufe, þe whilk^t wastis burionyng^t of verteu, & norrysches þe plantes [Fol. II. b.]
of aH vyce. ffor sothⁱ many *in* womanly bewte ar nozt sett^t, nor
4 lykes Lychery, wharefor þame-self be savyd as wer *with* sikyrnes
þai trayst, and for onely chastite, the whilk þai bere *with*-oute,
als¹ sayntes þai wene þai pas aH oþer; bot wikkydly þus þai suppose
& aH in vayn, when couetyes, þe rote of synnes, is nozt drawne owte.
8 And treuly, as it is wryten, no þinge is wars þen mone to lufe. ffor
whyls þe lufe of temporaH þinge þe hart of any man occupyes, no
deuocyoñ playnely soffyrs hym haue. Lufe treuly of god^t & of þis
warld^t neuer in one saule may be to-gydir; bot whos lufe is strengar,
12 þe toþer oute puttis, þat oppynly þus may be knawen who is þis
wardys lufar and who cristis² felower.³ Certanly als cristis lufars
behavys þam-self agayns þe warld^t & þe flesh, so luffars of þe warlde
behavys þame-self agayns god & þer awen saule. // þai treuly þat
16 ere chosyn, ettys & drynkes; bot euer to god *with* aH þer mynde þai
take entent in aH ely⁴ þinges; not lust, bot nede only þai seke. Of
erthly þinges þai⁵ speke *with* angwys, & nozt bot passyngly, nor in
þame makand no tariyng, & þen in mynde zit *with* god þai ar, and
20 þe remenand^t of tyme þai zelde to godis seruys, nozt^t standyng^t in
ydilnes, nor to plays no wondyrs rynnynge, þat is þe tokyn of
reproueð, bot rather honestly þame-self behaueynge, þat to god
longs, awdyr to spek^t or do or þink, þai irk^t nozt. Repreyd treuly
24 aH-way agayns god idilly behavys þame-self: godis worde treuly þai
here *with* hardnes, þai pray *with*-outen affeeyoñ, of god þai þink^t
with-outen swetnes. þe kyrk^t þai entyr, & fyllis þe wallys; þai knob
þer brestis, & syghyngs zeldys, bot playnely bot fenyd, ffor why þai
28 cum to þe eghen⁶ of men, no þing^t to⁷ þe eyrs of god. Treuly when
þai *in* body ar in þe kyrk, in mynde dystract^t þai ar to warldly gude,
þe whylk þai haue or els desyrs to haue, whare-fore þare hart fro god
is far. // þai ett & drynk, not to þare nede bot to þare lust, for bot
32 in lycherus fode fynde þai sauour or swetnes. Thay gif more-ouer
brede to þe pore, clethynge parauntyr to þe cold, bot whils þare
almus is done in dedely synne or for vaynglory, or sekyrly of þinges
vntreuly gettyn, no meruayl if þai plese nozt our gaynbyer, bot vnto
36 vengeance prouoke owr Iuge. // Qwharefore als chosyn, whils þai to

Many indeed
are not set
upon wom-
anly beauty.

Nota
Nothing is
worse to love
than money.

As lovers of
Christ treat
the world,
so lovers
of the world
treat God.

Maner of
chosyne;

Maner of
reproueð

Worldly folk
go to church
and sigh,

but their
minds are on
their goods.

Their alms
are done in
deadly sin,

and so they
please not our
Redeemer.

¹ MS. aH; als *in margin in another hand.*

² is goddis, *crossed out.*

³ *Over the first e is an o in another hand.* N.B. All marginal corrections (but not notes) are in another hand.

⁴ *On the margin* erthly.

⁵ MS. þat: þai *on the margin.*

⁶ *In margin* eyen.

⁷ MS. to to

The wicked
are busy
in worldly
things.

þe warlð or þe flesh take hede, to god aH-way þer mynde haue
besily, so reprevyd, whyls þai seme to god do *seruys*, besy to þe
warlð & to þo þinges þat to þe warlð & flesh *pertenes*, in besynes
of hert gretely ar rauyscht. And als chosyn, god nozt displeys 4
when þai þer nede releve, so repreuyd, god nozt plesys in gude
dedys þai ar sene doo, ffor þer gude dedys fuH few, *with* many iH
dedis ar mengyd. // The fende also has many þe whilk we trowe be
gude: he has for sothi *almus* giffars, Chast, & meke, þat is to say, 8
synnars calland þame-self, *with* hayer cled & penance ponynschid—
Vnder wenyng¹ treuly of hele, is hyd oft-tymes dedely woundes. //
þe fende also hauys not few hasty to wyrk, & besy to prech; bot
doutles aH þame hym wantes in charite þat ar warmed, and to aH 12
vanite slawe. [Wickyd treuly to vyl delectacion] aHway ar gredy,
& vnto gostely exercise als dede, or els keste doune *with* fuH grete
febilnes, whos lufe is euer in-ordinate, ffor more þai lufe gudes
temporaH þen eternaH, and more þer bodyes þen þer saules. 16

The Fiend
owns many
folk.

They lova
their bodies
more than
their souls.

[Fol. III. a.]

That no man may sodanly come to hy deuocion, nor
be wett *with* swetnes of contemplacyoñe. Cap. III.

The highest
devotion
comes not
at first,

Scheuyd treuly it is to lufers þat in fyrst 3eris of þer turnyng,
no man to hee deuocioñ may attene, nor *with* swetnes of con- 20
templacyoñ fully be moysted; vnneth treuly seldum, & als wer in
twynkilyng¹ of an eghe, þai ar graunted to fele somqwhatt of heuenly
þinges, & softly *profetand* at þe last in spirytt þai ere made stronge.
Aftyrwarde when þai haue taken sadnes of maners, and, as þis pre- 24
sent chaunabylnes sofyrs, þai ar gone vp to stabylnes of mynde,
treuly *with* grete trauails some *perfeccioñ* is gettyn, þat þai in godly
lufe sum ioy may fele. ¶ Neuer-þe-les it is nozt sene þat aH
treuly, þof þai be grete in *vertew*, onon fele warily þe warmnes of 28
charite increate or vnwrought, and in þe flaume vnmesurde of lufe
þai, meltand in þame-self, may synge þe songe of godis loueynge.
Thys mistery treuly fro many is hydd, and to few moste speciaH it
is scheuyd; for þe hyar þis degre is, þe fewer fynders has it in þis 32
warlð. // Seldome (no meruayH) we fynde any saynt, or so *parfyte* in
þis lyfe, *with* so he lufe takyn up, þat he in contemplacyoñ wer lyft
to swetnes of melody, þat is to say, þat he in hym-self myzt take þe
heuenly soonde in to hym sched, and als wer *with* melody he suld 36
gaynzelde lovyngis to god, & many notys makand in gostely

even to the
most virtu-
ous.

Seldom does
any saint
take in Di-
vine melody,

and sing it
out again to
God;

¹ ? wevyng

- lovyng, and þat in hym-self myzt fele þat hete of godis lufe.]
 And neuer-þe-les, maruayl it is þat any man contemplatyue odyr-
 wyes suld be troude: for þe psalme, *transfourmed* in-to þe persone
 4 of man contemplatyue, sayes: *Transibo in domum dei in voce exultacionis & confessionis*, þat is to say: ' I saH go in to godis hows in
 voyce of gladnes & of schrift,' qwhilke loueyng' is sownde of hymne
 þat etis, þat is to say, of hym þat is glad of heuenly swetnes. //
 8 Parfyte forsoth þat in-to þis passyng plente of endeles frenschyp ar
 takyn, tacht *with* swetnes þat saH not waste new lyffe in þe clere
 chales of full swete charite, and in holy counsaH of myrth þai
 drawe in to þere saules happy hete, *with* þe whilk þai, gretely gladdyd,
 12 has gretter comfort þen may be trowyd of gostely letwary. ¶ In
 þame, treuly lufand þe heght of endeles heritage, is þis refreschyng,
 to whome forsoth happyns dyses in þis exile: / and þat to þame
 emonge saH not appere vnprofetable þat þai be some 3eris be
 16 ponyscht, þe whylk to sytt in heuenly setys *with*-outyn partyng
 saH be lyftt. Of aH fleschly also þai ar chosyn, in syghte of our
 maker to be moste dere, & clerely to be crowned. // Byrnt treuly þai
 ar als seraphynne in hy hevyn, whos body be þaime-self has sityn,
 20 & þer myndes emange aungels walkand to criste, þer lemman, þai
 haue desyrde: þe whilk' also moste swetely has songen þis prayer
 ✓ of endles lufe in Ihesu Ioyand: / ' O honely hete, aH delite swettar,
 aH riches more delectable! O my god, o my lufe! in-to me scrith
 24 *with* þi charite þirlyd, *with* þi bewte wounded; selyde doune &
 comfort þi me heuy; medecyn, to me wrech, to þi lufers schew þi-self;
 behald, in þe is aH my desyre, & aH my hert' sekis. ¶ To þe my
 28 hert desyres; to þe my flesch is þirsty: and þou to me opyns not,
 bot turns þi face. þou spars þi dore & hydes þi-self, & of an
 innocentis payns þou laghys. ¶ Emonge neuer-þe-les fro aH erthly
 þou rauysches þi lufers, þou takes abowne aH desyre of worldly
 þinges, and of þi lufe þou makes þame takers, & in lufyng ful grete
 32 wyrkers. Qwharfore in gostely songe of byrnyng vp birstyng, to
 þe, loueynges þai offyr, and *with* swetnes þe dart of lufe þai fele.
 Hayle þerfore, o lufly lufe euerlastyng, þat¹ vs rayses fro pies lawe
 þinges, & *with* so oft rauyschyng to þe sight of godis maistee vs
 36 representys. ¶ *Cum* in to me, my leman! Al þat I had I gaf for
 þe, and þat I suld haue, for þe I haue forsaken, þat þou in my
 saule myzt haue a mansyoñ it forto comforti. Forsake þou neuer
 hym þat þou feles so swetely smel in þi desyre, so þat *with* moste

but in holy
mirth he
draws into
his soul's
happy heat.

God's lovers
are punished
here,

but, among
angels they
sing this
Prayer of
Endless Love
to Christ:
'My God,
my Love,

[Fol. III. b.]

my flesh
thirsts for
Thee.

Hail, my
Love ever-
lasting!

¹ MS. þat þat.

Grant me
grace to rest
in Thee for
ever.

byrnynge desyre emonge þi halsynge euer desyres to be, so graunt me grace to loue þe, in þe to rest, þat in þi kyngdome I may be worthy *with-ouen* ende þe forto see.¹

¶ þat ilk man chosyn of gode has his state ordand. 4

Cap. IV.

Men burning
with love
seldom trade
or become
prelates,

IN lufe of lyfe euerlastynge, men contemplatyue hily þat ar brynde, þai ar forsoth as hiest¹ in luflyest byrnyngt, & miryest of þe lufer euerlastynge, so þat þai seldom or neuer gos vtward to worldly 8 besynes, nor 3it tak þe dignite of worschyp or prelacy, bot rather certanly *with-in* þame-selfe, þame-self *with-haldynge* *with* ioy to criste in mynde þai alway ascend in voyce of loueynge. ¶ In þis treuly þe kyrk felouys¹ aungellis Ierarchys, in þe whilk aungellis 12 moste by vtward ar not sende, to god euermore nere beand. ¶ So onely besy þai ar in godis syght, þat in cristis lufe ar he & contem- placyon, & souerante þai take nozt emongis men; bot to odyr it is kepe, þat ar more occupied *with* mannys besynes, & le[s]se vse 16 inwarde lykyng. ¶ Ilk chosyn, þerfore, his degre has of god ordand before; so þat whills he þis to prelacy is chosyn, he þis to god *with-in* is besy to take hede, & god *with-in* þerto hym lyftis so þat he lese aH vtward occupacyon. ¶ Slyke soþly ar moste haly, 20 & 3it of men ar haldyn laghyt; ffor þai seldom gos vtward miraclys to do, be-cause in mynde onely þai dueH. ¶ Of oper treuly þat both to goddis seruic þame-self submyttis, & þere sogettis discretely gouyrn. ¶ To oper also þat before men lyfe in fleschly penance vn- 24 sene, oft-tymes in þere lyfe tokyns grauntyd ar scheuyd, or ellys after þere dede, þof aH in purgatory som-qwhiH fuH scharply þai be ponyschid. ¶ AH sayntis treuly miracles hafe nozt done, nouder in þere lyf nor aftyr þere dede, nor aH dampned, owdyr in þere lyfe or 28 after þere dede, miracle haue wantyd. ¶ þe dome treuly of god is preuay, þat yH wars suld be made tokyns sene of synnar. ¶ And þa þat ar guyd suld be more whik in lufe of þer makar, þo þinges despisyd þat to gude & yH comonly may be had. ¶ Some forsoth 32 gude dedys has wrozt, [bot] nozt godis bot mannys worschip þai haue sozt, & þis after þer dede peryschis, þat only haueand þat in þis warld þai hafe desyred. Itt happyns treuly oft-sythes þat meynly [Fol. IV. a.] gude & les parfyt, mirakyls has done, ffuH many also heghe in 36 deuocyone in heuenly setys before goddis maieste playnly sessys,

but like An-
gels' Hierar-
chies, are
near God.

God has fore-
ordained all
things,

but His
judgment is
secret.

¹ Over this word in another hand follows.

hauand *per* medys emonge þe heghl companys of heuen. ¶ ffor þe feste of saynt mychael specially is worschyp^t, and 3it of þe hiest ordyr of aungels he is no3t trouyd. Some also to god turnyd, & 4 penance doande and worldly erandis forsakand, in þer mynde ioyis if *per* name after *pere* dede anensse lyfars may be worschipt; to þe whilk cristis treu seruand suld take no hede, als in auntary he loos aH þat he wyrkis. ¶ þo þingis treuly þat comon ar to gode & yH, 8 of sayntis ar not to be desyrd, bot charite & gostly vertuys *with*-outyn ceseynge in þer hartis be festynd, þe whilk not only þe saule kepys fro fylth of synnes, bot þe body als in þe dome saH rays to endeles mynd. ¶ AH þinge treuly þat here is done, sone cessys & 12 fleis; þere treuly, andyr in worschipe er in confusioñ, *with*-outyn end þai saH last. Actyue þerfore, & prelati clere in connyng & vertew, men contemplatyue before þame-self suld sett, & before god *per* bettyrs þame hald, þame-self not trouand worþi to be gyfen to 16 contemplacyoñ, bot if paraunter goddis grace to þat þame wald enspyr.

St. Michael's day is specially honoured, and yet he is not of the highest order of angels.

All things here soon cease and flee.

Active men should set contemplative ones above themselves.

Differens be-twix godis lufars & þe warldis; & *per* medis. [Cap. V.]

20 **N**o-thinge felys mans saule þe byrnyng of endeles lufe, þe whilk before aH worldly vanite *parfytle* has not forsakyn, to heuenly þingis studyand besily to be giffyn, and *with*-outyn cessyng goddis lufe desyre, and aH creatours to be loffyð manerly to lufe. / No one can feel the fire of love who lisen't forsaken all worldly vanity.

24 Treuly if aH þinge þat we lufe we lufe for god, god rather in it þen it we lufe / & so, not in it, bot in¹ god, we delite, whome forto vse *with*-outen end we saH be glad. ¶ Wyckyd treuly þis warld lufe, settand þere-in þe lust of þere delectacyoñ; & þo þingis onely þat 28 to þis warldis ioy langis, þa couet *with*-outen cessyng. And how may a man do more fondly / more wrechidly or dampnably, þen fully to lufe þingis transitory & faylyng, onely for it-self? ¶ The trinite god treuly onely for þe self is to be lufyd. ¶ Put we *per*- 32 fore oure mynde in it fully, & be we besy aH oure myndes in to þe ende to bere, þat we in itt *with*-outen end may be gladynd, so þat we lufe our-self, & al þingis þat we lufe, for þat allone. ¶ Bot þat synnar leghe, þat says he lufes god, & 3it he dredys not to serryf 36 syn. Ilke man treuly þat lufyse god is fre, nor to bondage of synne byndes no3t hym-self, bot to þe seruys of rightwisnes stedfastly standys. ¶ Qwhills we treuly erthly þingis or comforth lufys for

The sinner lies, who says he loves God, and yet doesn't fear sin.

¹ in *in margin in another hand.*

If we love
earthly
things, we
love not God.

þe self, god *with-uten* doute we lufe noȝt, forsoth hym not
sarifand; bot if in creatours we be delittyd, so þat we our maker
sett behynde, & þo þingis þat endles ar not, karis to felowe, als
god hatand we saH be demed. ffuH frawarde treuly to þe saule it 4
is / tokyn of dampnacyoñe & þe tokyn of endles dede, whan man
holly gyfes hym-self vnto þis warld, and in dyuers desyres of þe
flesch & errours he gos as hym lyst. þus no meruayH is a wrech
destruyd, ¶ and whils he wenis to folow¹ in lust, to penance of 8
heH ay-lastand he hyes. ¶ þerfore no man suld dar presume, nor
be pryde raise vp hym-self when he is despisid to hys repreue / or
when flitynges to hym ar cast, nor hym-self defend, or for ih wordes
ih gif agayne, ¶ bot aH þing, aHswle lovyng als represe, euenly 12
berying. On þis wyes treuly doande, we *with-uten* ende *with* criste
saH be glad, ¶ gif we *with-uten* leffynge, lufe hym in þis lyfe;
whos lufe in hartis rotyd & made sekyr, vs makes lyk vnto hys
lyknes, and oper ioy, þat is to say godly, in-to vs he puttis, *with* 16
byrnyng lufe playnly our myndes myrthand. ¶ His lufe treuly is
fyer, firy makand oure saules, & pourgis þame fro aH degres of
synne, makand þame lyȝt & byrnande; whylk fyer byrnanð in þam
þat is chosyn, myndely euer makes þame vp forto loke, and dede in 20
þer desyre continually to *with-hald*. ¶ Qwharfore whils we may syn,
lat vs charge þis warldis prosperite to flee, aduersite to bere gladly.
¶ An euyH mynde forsoth losys whils it ioys, & whils it in
creatours sekis gladnes, als wer *with* a flateryng venome þe self 24
kyllys: whos contagyuste to eschew be wele war, gostly fode
behaldand, þat to byrnyng lufars holy is ordand in heuen. ¶ And
so criste grauntyng, be we comforth in swete sange of charite, &
be we delityd in so swete deuocyoñ, whils wykyd slepe in horribul 28
dyrknes, & ful of synnes gos doune to paynes. ¶ ffuH grete mer-
uayle it semys, þat mortall man in so hegh lufe of god may be takyn,
þat he in his moste preuay substance no þing felys bot heuenly
solace, & als wer goyng to heghe clere desyre, in noys of organes 32
to be contemplatyue; þe whilk þat of odyr is done to sorow,
turnys þanne to ioy, so þat þai seme in saule vnabiH to soffyr
payn / þe whilk also may not *with* drede of dede be turbyld, nor
fro restfulnes to vn-es on any wyes be meuyd. ¶ *With* besy lufe 36
treuly he his styrd, & in þoght þat is continually in Ihesu, ful sone
he persauys his awen defautes: þe whilk correctand, forward of
þam is war, & so besily he beres riȝtwysnes to þe tyme to god he be

Lovers of
pleasure hie
to hell.

[Fol. IV. b.]

God's love
is fire,
purging our
souls from
sin.

It gives us
heavenly
solace,

¹ read flow

leſt, & ſittis in ſetys euerlaſtyng with heuenly citesyns. ¶ Qwharefore clere he ſtandes in conſcience, & ſtedfaſt in all gude wayes, þe whilk^r neuer is noyed with warldly heuynes, nor with vaynglory
 4 gladynd. ¶ Obſtinate treuly in warkis vnclene, þe luſe of criſto knowes nozt, for þai with fleſchly likyng ar byrnd, ¶ and to god þai zelde no deuocion, for þe byrdyn of riches with þe whilk þai ar
 8 piſtyn to þe erth. fforſoth þai ar not ordand to haue delytes of paradys, bot in þer frawardnes goſe to þere dede; & þerfore worþely þer heuynes ſal not be leſsynd, nor ſorow of þer dampnacion ſal be put bak, for þai wilfully gos in luſtis & ſyns, & luſ of þe endeles luſar for falſ luſ frawardly þai haue loſt. ¶ Qwharfore in paynos
 12 perpetuaſt, þat þai haue ſynned, playnly þai ſaſt forþink, ¶ and ȝit of ſyns þai ſaſt neuer be clenſyð, bot endleſly byrnyd with fyris continuýð with-outen any comforth. //

all we all with the citizens of heaven.

Those perſistent in unchaſtity know not Criſt's love.

ſinners ſhall burne in endleſſ flames.

16 Qwarfore is it more to take entent to luſe of god þen to konyng or diſputacion. [Cap. VI.]

Emonge alþingis þat we wrik^r or pinke, to þe luſe of god be we more takand hede þen to connyng or diſputacion. Luſe treuly delytes þe ſaule, / & conſcience makes ſwete, drawand it fro
 20 luſe of luſty þingis here beneyth & fro deſyre of mans awen excellence. ¶ Connyng^r with-oute charite beldeſ not to endeles heel, bott^r bolnes¹ to moſte wreched vndoing. ¶ Strong^r þerfore be oure ſaules in takyng^r of harde labours for god, & be it wyces with heuenly
 24 ſauour, nozt warldly. Deſire it to be lyghtynd with wyſdome endles, & with þatt fyrer to be enflaumed with whilk^r ſom ar ſtynd onely oure maker to luſ & deſyre, & myztely is made ſtrange to deſpisyng of all transitory þingis. In þies þingis þat abyde, nozt
 28 countand þies þer moſte ſolace þat þai here haue no duellyng^r, heuenly place nozt made with hand with-outen ceſſyng þai ſeke, & cries: *Mihi viuere criſtus eſt, & mori lucrum*, 'Criſte to me is lyfe, & grete wyngyng^r to dy.' ¶ Treuly forſothe he luſys god þat to no
 32 wicked likeyng conſentis. In als mykyth certainly is man fer fro criſtis luſe, als he hym-ſelf delytes in warldly þinge. ¶ Qwarfore if þou luſe god, þi wrik^r þat ſcheuys: ffor he neuer is proued to luſe god, whils to wicked deſyres he is made to conſent. ¶ Therefore to
 36 all þat ar in þis exil, þis dar I ſchewe, þat all þai þe maker of all þinge þat wil² not luſe, in-to dyrknes endles þai ſaſt be keſt, & þer

Let us care more for God's love than for gloriations or diſputing,

[Col. V. a.]

and let our love shew in our work.

¹ Over this word in another hand inſtat: latine.

² ſaſt croued out; wil in the margin.

saH fele *with-ou*ten ende byrnyng of þe fyer of heH, þat here *with* lufe of þer gaynbyar¹ wald² no3t be lyghtynd. ¶ Sondyrd þai saH be fro þe company of syngars in charite of þer maker, & besily þai saH sorow, fro myrth kest oute of synngand in Ihesu, wantyng þe clernes 4 & þe ioy of þame þat saH be crounyd. ¶ ffor leuyr þame was a litih wyle in warldly softnes tary, þen soffyr penance þat þer synnes myzt be censed / & þai kume fuH of pyte before þe defendar of aH gode. In þe slippy way treuly & þe brode, in þis vale of wepyng 8 þai haue bene deliuyd, wher is no place of gladnes, bot of labour :

Worldly sinners shall go to torment when the poor are borne to peace everlasting.

wharefore *with-ou*ten relese, in *tourmentis* þai saH sorow, when pore to pes euerlastyng¹ sal be borne, & be made glade in þe delites of þe godhede gifand lyfe, þe whilk¹ with *vertues* wer arrayed fuH treuly 12 seand, & in gostely hete happily has florisched, þof aH in worthy heght of þis warld þai haue takyn no solace, nor emang¹ vnholsum wyemen þai haue not sawen pride, bot of wikkyd men þai haue born greues, & temptacyons þai haue exclude fro þe saule, þe trone 16 of þe trinite þat in pes þai myzt¹ be haldyn. ¶ And treuly þai haue wodid¹ old¹ vnthriftynes of venemus lyfe, clerly loueand & most gladly gostly beute; and plays of softnes, þe whilk¹ 3onge age² acceptis, & vnwyse warldly men desyrs, þai haue demyd worþi represe, þink- 20 and¹ *with* continuance charitefuH sange in to our makar ascendyng. ¶ ffor whilk þinge, takars of lufly ioy, & heete consauand þat may not be consumyd, in songe þai ryn of clene companys & lufly armoy, and in frendely myrth heuenly þai haue in-3ett¹ a schadow agayne 24 aH hete of lychery & fylth. ¶ Qwharefore in byrnyng of swetest

Lovers of God

lufe þai ar takyn vp to þe behaldyng¹ of þer lemman, & be flaume happyest florischand þai ar in *vertew*, & frely loues þer maker: and 28 þer mynde now gos, in-to melody chaungyd þat lastys, and þe thoythis fro hens-furth ar made songe, and þe hauH of þe saule, heuynes kest oute, *with* wondyrfuH musyk¹ is fulfilyd; so þat prikkyng¹ before playnly it has lost, & hole in hee swetnes euermore it abydis, fuH meruellusly syngand in henly swete meditacion. 32 ¶ fforþermore, when þai go fro þis hardnes, and fro disesyþ þat here happyns, þen þe tyme comys þat þai sal be takyn, & *with-ou*ten doute to god be borne *with-ou*ten sorow, & emong¹ seraphyn haue

[Fol. V. b.] þer setys; ffor þai aH-to-gydyr sett¹ on fyer *with* fyer of lufe moste 36 heghe, and *with-in* þer saules byrmand, so swetely & deuoutely þai ha louyd god, þat what-some-euer þai felt¹ in þame-self¹, heet it was

¹ *redemptoris in margin.*² *age on the margin, in another hand.*

gostly, heuently songe and godly swetnes. ¶ Herefore treuly it is, with heavenly song and sweetness.
 þat þai *with-ou*ten heuynes dy, sothely *with* Ioy passand vnto so grete degre in endles worschip þai are lyft, and ar crounyd in be-
 4 haldyngē moste plenteuous of þer makar, syngand *with* clerist wheris, þe whilk' also more byrnyngly desiris in-to þat godhede þat reulys aH þinge. ¶ And forsoth, þof þai now clerely behald þe chere of treuthē, & *with* likyngest swetnes of þe godhede be
 8 moistyd, ¶ 3it no *meruayH* after a litiH whyle þai saH be made more *meruellus*; Qwhen bodis of sayntis þat in erth þis tyme ar haldyn fro þer grauys, saH be rayseð, and þer saules *with* þame saH be knyttyd in þe last examinaciō. ¶ þen forsoth saH þai take princi- At the Doomsday they shall be chief among people,
 12 palite emang' pepyls, / & vnryghtwes þai saH deme to be dampned, ¶ and þai saH schew þat meny goyde wer blyst' to come to blistfulnes. ¶ þe generah dome sothely þus done, in-to songe euerlastyngē, þai saH be borne, & *with* criste go vp þe heght of treuyth, þe fas of
 16 god vsand *with* lufe *with-ou*ten end.—¶ Of þis it is scheuyd þat and shall see the face of God. swetnes euerlastyng' mostis þer myndes, þe whilk vnabilly to be lousyd, þe bande¹ of trew charite byndis. Qwarfor rather latt vs seke þat lufe of criste byrn vs *with-in*, þen we take hede to disputa- Seek Christ's love, not disputation.
 20 cion vnprofetabih. ¶ Qwhylys we treuly take hede to sekyng' vnmanerly, þe swetnes of euerlastyng' smellynge we fele no3t. ¶ Wharfore many now sauours in so mykyH in brynyngē of conyng', & no3t of lufe, þat playnly what' luf is, or of what' sauour,
 24 þai knaw no3t, þof aH þer laboure of aH þer stody þame aght to sprede vnto þis ende þat þai my3t byrne in goddis lufe. Alas, for schame ! an olde wyfe of goddis lufe is more expert, & les of worldly
 28 vanite he studys, þat he glorius may apere, & so be knawen, þat rentis & dignites he mo gett : þe whilk' a foyle, & not' wis, is² worpi An old wyfe knows more of God's love than a great diuine does. to be halden.

Of þe caus of heritikis, & fayth of þe Trinite.

32

[Cap. VII.]

Plente of holy treuth & hol to þam it sekys, schewes þe self; & to þe childer of vnite, misteris hyd ar opyn. ¶ Qwharfore soþly spryngis frawardenes of heritikis, bot' of a vntaght mynde & Heresy springs from ignorance and vanity.
 36 inordinate, þe whilk *with* desire of þe awen excellence is blyndid for þai treuly *with-in* þame-self, god to repreue be vayne desiris, cesis

¹ MS. bynde ; a *overlined in another hand.*

² *Another is inserted in margin.*

not; of þare addillynge it is also þat þai vtward *with* playne argu-
mentis gaynstandys þe treuth. ¶ And when cristyn religyōn wiþ
aH contrariuste cut a-way, & fully acorde in vnite of lufe, þe maner
of heretikis & proude is, new opynions to gett^r, & fro þe saying^r of 4
haly kyrk^r, questyons vnwont to schewe; and so þo þinges þat trew
cristen men haly haldys, þai Ioy *with* þer vanites to sparpyH.
¶ Errours of whome we kestande a-way says: þe sone treuly of
god, evyn *with*-outen begynnyng^r to þe fadyr, euermore is to be 8
trowed & vnderstanded: ffor bot if þe fadyr hyme *with*-oute
begynnyng had gettyn, þe fuH godhede treuly in hym suld not haue
bene. / Sothely if god þe fadyr som-tyme had bene, when þat he
had no sone, þen no meruayle he was les þen afterward when he þe 12
sone had gotyn: þat, no man of gude mynde saH say. ¶ God þer-
fore vnchaungable, god vnchaungable gettis, and þe whilk^r he has
gettyn *with*-outen end / & þis day also he cessis not to gett. ¶ ffor
nouþer þe substanc^e of þe sone som-tyme vngetyn myzt be called, 16
nor þe beyng of þe getter þe self neuer felt, *with*-oute an onely
gettyn sone of þe self. Evyn treuly as þe begynnyng of þe god-
hede, be no reson nor no witt^r may be fun, be-caus begynnyng^r it has
not, so þe generaciōn of þe sone *with* þe euerlastyng of þe godhede 20
vnchaungyngly bydis. ¶ Qwhen treuly in þe infenite of gode
meruaile and worschip, *with*-oute begynnyng^r aH-myghti clerely
scheuys, to what end mans foly raises þe self to stryue, a sacrament
vnabyH to be spokyn to þe eris of men dedly to schew? ¶ He 24
treuly knawes god parfitly, þat hym felys incomprehensybyH & vn-
abyl to be knawen. ¶ No þinge sothely parfitely is knawen, bot
if þe caus þerof, how & what wyes it is, parfitely be knawen. In
þis present lyfe treuly, in parte we knaw & in parte we can; in lyf 28
treuly to cum¹, parfytely we sal cun & fully, als to creatures is lefuf
or spedful. ¶ fforsoth he þat oure þat þat is profitabyH of our
makar euerlastyng^r desyres to knaw, *with*-oute dout fro parfyte con-
yng^r of hym fonder he falles. ¶ þou askes what god is. I schortly 32
to þe answer: Slike one & so grete he is, whatkyns or so mykiH
none odyr is, no neuer may be. ¶ Gyf þou wiH knaw propirly to
speke qwhat god is, I say, of þis questyōn answer saH þou neuer
fynde. I haue not knawen; Aungels can not; Archaungellis haue 36
not hard. Wharfore how wald^r þou knaw þat is vnknawen & als
vntaght^r? God treuly þat is almyghty, may nocht þe teche what
hyme-self is: ¶ Qwhat god is treuly, if þou knew, als wys þou suld

It is proud
of new
opinions.

It questions
God's Son's
eternity with
Him.

[Fol. VI. a.]

He knows
God truly,
who knows
that He is
incompre-
hensible.

If you ask
what God is,

I say you
shall never
find an an-
swer,

¹ MS. eun.

be als god is : þat, nouþer þou nor oþer creature may be. ¶ Stand^{or you'd be as wise as God.} þefore in þi degre, and hye þingis desyre þou not! / ffor if þou desyre to know what god is, to be god þou desyrs ; þe whilk^t becums
 4 þe not. Wele þou wote, allone god hym-self knawes, & know may. Treuly it is not of gods vnpower þat he may not þe tech hym-self als he is in hym-self, bot for hys vnhopyd worþines ; ffor slike one als he is, none oþer may be. If he soythly¹ treuly myzt be knawn,
 8 incomprehensybl^h þen wer he nozt. It is I-nogh þerfor to þe to know þat god is ; and agayns þe it wer gif þou wald^t know qwhat god is. ¶ Also it is to prays god parfytely, þat is to say, vn-abyht to be consauydt fully, to know, hym knawynge to lufe, louandy to
 12 syng^t in hym, syngand in hym to rest, & be rest^t inward^t to endles rest to cume. Lat it not meue þe þat I haue sayd god parfytely to know, & I haue denyed hym to may be knawen, sen þe prophet in psalme has sayd : *Pretende misericordiam tuam scientibus te,* / þat
 16 is to say : ' þi mercy schew to þame þe knawes.' Bot þis autorite þus vnderstand^t, if þou wilt not erre : to þame þe knawes, þat is to say, god to be lufed^t, to be loved^t, to be worschipydt and glorifyde onely maker of aht þingis, a-boune aht þing^t, be aht þing^t & in aht þing^t, þat
 20 is blisset in world^t of worldis, Amen.

þat in þe godhede we aw not to say thre godis or .iij. kyndis, als we say thre persones ; and þat ilk man after quantite of his lufe sal be cald grete
 24 or smal. [Cap. VIII.]

If any errand^t wald^t say, in þe Trinite .iij. kyndes, be-cause .iij. ^{In the Trinite are 3 persons,} persones þai say, why suldt þai not also say .iij. goddis, sen to god is all-oñe to be god & his kynde to be? ¶ We say treuly þe
 28 fadyr is god, þe sone is god^t, þe holy goste is god ; ¶ þe fadyr also is hys kynde, þe sone is his kynde, þe holy gaste is hys kynd^t : & [Fol. VI. b.] zit not^t .iij. godis nor .iij. kyndes we say ; bot^t o god .iij. persones, to but 1 God, be of o kynde, with strange fayth we graunt. ¶ O godhede treuly
 32 is of iij. persones full & parfyte, & ilka persone in þe self contenes þe hole godhede, eynhede & onhede forsoth haueand^t after þe substance of þe godhede, not wantand distincioñ of diuersite after þe propirte of þe name. ¶ þai ar also .iij. persones & o god, on kynde,
 36 one substance, one godhede ; and þof ilk persone betokyn þe kynde, þof aht þer be .iij. persones, zit þefore .iij. kyndis saht nozt be vndir-
 1 substance and 1 God-hend.

¹ If he soythly on the margin in the same hand.

standyd. ¶ And als our god þe fadyr & þe sone & þe holy goste, o
 kynde we cañ, & not .iij., so þe he *trinite .iij. persones*, not one
 allone we sañ say. ¶ Þe ffadyr is calleð, be-cause of hym-self he
 gatt a sone; þe sone is cald, be-caus of þe fadyr he is gottyn; þe 4
 holy goste, be-caus of bothe þe holy fader & holy sone he is spiryd.
 ¶ Þe fadyr lyfe, gettyn þe sone [lyfe] to hyme has gyfen his hole
 substance, so þat þe fadyr als mykiñ suld be in hys sone als in hym-
 self . . . bot þe fadyr hys kynde has takyn of none, þe sone treuly 8
 of his fadyr allon in his byrth has taken þat he is, ¶ fforsoth þe
 holy goste of þe fadyr & þe sone forthpassynge, & *with þame* & in
 þame endlesly beyng, is no mor in hyme-self þen in aydere, ¶ Eryn
 treuly & euerlastynge he is *with þame* of whome he is, sene he is 12
 of þe same substance, of þe same kynde & of þe same¹ godhede, & þe
 þird persone in trinite. ¶ Þe sone treuly euyrlastynge of þe fader
 is be-kume man in tyme, / borne of a maydyn, þat he mankynde fro
 þe fendes power myzt^t gaynby. ¶ Þis is our lorde ihesu criste, þe 16
 whilk only be festynd^t in oure mynde, þe whilke onely for vs was
 tyde in þe crosse. ¶ No þing treuly is so swete as to lufe crist.
 And þerfore ransake we not to mikyñ þo þingis þat we in þis lyfe
 may not consaue. In heuen treuly clarar þen lyght þai sañ be, if we 20
 to lufe god gif añ our harttis. ¶ We sañ be treuly abyñ to be
 taght of god, & in melody fuñ *meruellus* we sañ ioy, & in he myrth
 our makar loofe, & in fuñ swete esines *with-oute grefe* & yrksun-
 nes, *with-outyn* ende. ¶ fforsoth he þat mikyñ louys is grete, & he 24
 þat leste louys is leste: ffor after þe gretnes of charite we hafe in
 vs, be-fore god sañ we be *praysed*. So is not before men, bot he
 þat moste ryches has or godis, is moste chargid & namly dred^t;
 when þame aght not so to do, bot þame most worschip & drede þat 28
 þai in connyng suppos be best. ¶ Mighty men of þis world treuly
 may no þing do bot to þar bodys or þer gudes; ¶ Holy men treuly
 has more worthynes: ¶ þai treuly sal haue power to spar heuen to
 þame þat þame disesis, & wald not þerfore do penanc, and also heyn 32
 to opyn to þame in god þat þame has worschippyd & mayntened in
 þis exil, whills þai *with* charite wer arayd, & añ vaynglory has not
 resaynd. Qwharfor charite to gett, to haue, & *with-hald*, *with* añ
 þer myght & añ þer strenghtes þai suld *trauayñ*, þat in þe day of 36
 temptacioñ manfully þai myght stand agayns þer enmys, & when
 þai sañ be p[r]ouyd², þai mote take þe crowne of lyfe. ¶ Charite
 treuly makes men *parfyte*, & onely lufand *parfitely* to þe heght of

The Trinity
are 3 Persons,
but 1 God.

The Son be-
came man,
to redeem
mankind.

He who loves
God much is
great,

tho' folk
think rich
men are.

Holy men
can close or
open heaven.

Love makes
men perfect.

¹ same on the margin.

² be previd on the margin.

lyfe contemplatyue ar graunted to come. ¶ And treuly pore, þof
 aþ *with* heuynes & vncennes þai be cled, 3itt suld þai not be
 despisyd: for þai ar frendis of god & bredyr of criste, if þai þe
 4 byrdyn of pouyrte bere *with* dedis of loueyng. / þanne sikyrly þat
 3e despysed personys *with-oute*, *with-in* als heuently citesenes wors-
 schip 3e, & in als mykiþ for god to þer worschip growe 3e in als
 mykyþ as he in his godhed wyrkes priuely, / þe whilk þam com-
 8 forthand says: *Beati pauperes quoniam vestrum est regnum dei,* /
 þat is to say: 'blissed be 3e pore, for 3ours is¹ þe kyngdome of god!
 Treuly, grete tribulaciõ & nede þat þai suffer in þis lyfe, ar pour-
 ynge of þer synnes; ffor whills þe pore in body *with* hongyr, þirst,
 12 cald & nakydnes & oþer greuys of þis warld is noyed, in saule fro
 vncennes & worldly fylthys he is pourgyd. ¶ And treuly, in tyme
 to come þe swetter rest of euyrlastyng pore men saþ fele, in als
 mykyþ as in þis lyfe moste greuous labours þai haue borne. ¶ To
 16 þame saþ longe treuly to say: ¶ *Letati sumus pro diebus quibus nos*
humiliasti, annis quibus vidimus mala, þat is to say: 'gladdynd we
 ar for þe days in qwhilk þou mekid vs, ffor² 3eres in qwhilk we
 haue sene grefe.' Qwarfore þe birdyn of pouerte hals þou *with* ioy,
 20 & oþer wrechydnes ha mynde gudely to bere, þat be þe sufferance of
 tribulaciõ to ioy of pes euerlastyng þou may be worþi to cum!

The poor are friends of God, and brothers of Christ;

theirs is the kingdom of God,

they shall rest from their labours, in time to come;

therefore rejoice in thy poverty.

¶ Þat þe parfyte lufer of god had leuer rynne in-to
 grete payne, þen ons be synne greue god; & why
 24 god *tourmentis* ryghtwes be wykkyd. [Cap. IX.]

Of³ þe grete fyre of lufe so grete beute of *verteu* grows in saules,
 þat a ryghtwys man rapþer wald chese to suffyr aþ payne þen
 ones greue god / þofe aþ he knew be penans he myght ryse and
 28 afterward ples god more & holyar be. ¶ ffor ilk parfyte þis vnder-
 standis, þat no þing to god es more dere þen innocens, no þinge
 more plesand þen gude wiþ. ¶ Gyf we treuly lufe god rightwisly,
 sonar we wald grete mede in heuyn lose þen ones synne venially /
 32 ffor moste ryghtwes it es, of rightwysnes no mede to ask, bot
 frenchypp of god, þat is hym-self. ¶ Better it is þerfore euer tur-
 mentry to suffyr þen ones fro ryghtwysnes to wyckednes wilfully to
 be led & knawyngly. [Wherfore it folowys þat þei þat crist so
 36 birningly lufys] þat on no wys [þai] wiþ synne, not onely fro payne
 saþ be free bot *with* aungels endlesly sal ioy. ¶ þa treuly þat

A righteous man will suffer any pain rather than once grieve God.

[Fol. VII. a.]

It is better to suffer torment than once be led knowingly into sin.

¹ is on the margin. ² MS. ffor ³ MS. if, C

wikkid dedis saryf, & warldly & fleschly solace þa weyn gretely is to be lufed, & þo þingis lofand þai desyre, forsoth both þe ioy þai lose þat þai lufe, & rins in-to wrechidnes þat þai escheuyd not.

The right-
eous are chas-
tised with
the wicked,
like corn and
chaff under
the flail, but
the winnower
drives off the
chaff.

¶ Bot of sum it is wount to be asked qwhy god⁴ almyghty wycked & riȝtwes to-gidyr chastys. ¶ þou seis at ons vnder þe flayH both corne & caff, bot in þe wyndouynge þe caff¹ is oute cast & þe corne besily is gedyrd¹ to mans vse. ¶ Gyf aH men treuly lyfed, *with-ou*ten doute in pes & *tranquillite*, *with-ou*ten debate & batteH we 8 suld¹ dueH; bot sen emonge few gude ar many iH, many disesys cum, þat iH may be chastissyd: & þis euyH þingis to gude men happyns for þai with iH ar mengyd vnto þere dede. Rightwes also for þai ar redy to synn, þat þat redynes be not broght to deide, be þe 12 wande of oure meke fadyr þai ar taght¹ to take here a lyght scouring¹, so þat þe bitter scouryng¹ þat¹ is to cum þai may scape. ¶ þerfore if *persecucio*n, wrechydnes, & oþer dises þou suffyr, þou has þat

We dwell in
the vale of
tears and
tribulation.

acordys to þe place in þe whilk¹ þou dwellis. Is not þis þe vayle of 16 teris & tribulacion in whilk¹ þou art? hou wald¹ þou þerfore be glad in *presone*, & lyfe in *prosperite* in aH þine exile, or *with-ou*ten dyses go þi long¹ pilgrimage? Haue mynde þat criste & his apostillis has suffyrd¹ turmentry, & þou be blys sekis to com to ioy! bot þou saH 20

Christ
suffered tor-
ment.

[Fol. VII. b.]

not. ¶ fforsoth owdyr in þis lyfe þe fyer of goddis lufe þe ruste of our synnes sal waste, & our saules clence to make þame abyH to fle to blys, or ellis þe fyer of *purgatory* after þis lyfe our saules saH ponysch, if it happyn þat we scape þe fyer of heH. Or ellys þat¹ in 24 vs þe strenght of lufe be not¹ so mikyH þat¹ aH to-gidyr it may vs byrn. *With* tribulacion, seknes & dises behouys vs to be clensect.

Distress must
cleanse us.

No young
man can be
made holy by
fair women's
sweet words.

*With-ou*tin doute also þis we haue þat¹ no 3ong¹ man emong¹ flater-*ingis* & swete wordys of fayre wymmen & plente of þingis likyng 28 may be made holy, bot if it be þe vntrauyd gretenes of godis *grace*, wher so grete & so many stirris many to faH þat also oft-tymes holy men has bene lost. Qwarefore moste merakyH I trow it is qwhen man be godis *grace* & lufe of criste þis chirischyng 32 *parfitely* despisis, & be-twix þis enmys to þe sawle, þof aH to þe flesch þa seme soft, to þe he holynes of þe heuenly *contemplacio*n manfully gose vp. And *with-ou*ten fayH, þe holyar he is & *with* solace of godis lufe more plenteously *with-in* fyld¹, þat he sett in fyer couth 36 not byrn, & þe foule luste of vnclene lyfe offeryng 3e þame-self¹ he has *parfitely* slokynd. þe whilk¹ no *meruay*H, & þof it be seldom, criste wyrkis in some to hyme belofyd, of whome it is say: *Ex-*

¹ Overlined, whether by the same hand or not is doubtful.

pandit nubem in proteccionem eorum, & ignem ut luceret eis per noctem, // þat is to say: 'he has spread a clowyd, þe schawdow of godis grace, to þer defens agayn fleshly desyres, & fyer of endles lufe to
 4 gyf þame lyght in mynd with-in be þe nyght of þis lyfe, þat þa be vnlesfulnes of vayne beute be not takyn.' Cristis lufe treuly in
 þame with so grete swetnes byrnys þat a fleshly & vnlesful likynge
 þame þinke als fylth most foule, & þerfor it þai despise. ¶ þerfore
 8 touch þou not licherusly þat noudyr is lesuf [to] desire nor to haue. / Haue mynde also þi hande, þi tonge & þi body to with-
 ✓ hald, & in wymmen displeas not þi consciens. Stirryngis treuly of lychery ar aray of men & wymen. Also hote letwaris & oper
 12 metis þat with þer hete to mikiH enflaumys þe flesh, whilk norischars of bodis & killars of saulis ar besy to make; þe whilk of chaste suld be escheuyd.

The love of Christ burns out fleshly lust. Therefore avoid lechery.

Take heed of thy hand, thy tongue, and thy body.

Pat god in dises is to be lufyd and worschipyd; &
 16 also of myrth & mekenes of gode. [Cap. X.]

Iff temporaH worschip with schame be destruyd, & warldly with vilany be endyd, knawen it is with-oute doute þat better is
 repleue þen worschip, & schame þen degre, heuynes þen lovyng;
 20 for be þis þingis oft-tymes a man scrithis in-to vaynglory, be þe toþer alway, if man paciently it bare, in þis lyfe to mekenes he suld be taght & in tyme to cum saH he no payne suffyr, for rightwes gode twys saH not ponysch; & he saH be crowned, for paciens of
 24 pore saH not perich with-outyn end. <To holynes treuly þies þingis
 ✓ fyrst longis? in no maner to þink, to speke & do, þat god displeis; & also to þink, to speke & wyrk þat god may¹ plese. Do þou þis after þi connyng, þat nouþer þou fast in sclauder nor feyn þou not
 28 to mikyH holynes. ffor he is a fole þat before men haly desyrs to apere; & crueH, þat when he is gude scheuys hym-self yH. Som
 þingis treuly þer ar þat, be þam-self tan heed vnto, nouþer ar gode nor iH, ffor in þere pore kynde þai ar nouþer medefuH nor vn-
 32 medefuH: And slike þingis if þa be done, god myspleys not, nor if þai be vndone, plesis not god. ¶ Here treuly we may se, smeH, as smelt, fele & touch, & zit we adyH no mede nor vnmede. AH syn treuly owdyr is done to god[is] displeyng, or our neghburgh noyng, or to
 36 our awen harme; bot many þingis emangt men may be fun þat ar in none of þies. Despisyd treuly or² to be lost in þe syght of men,

Reproof is better for a man than honour.

The holy do nothing that displeases God, but everything that pleases Him.

Some things are neither good nor bad of themselves,

[Fol. VIII. a.] as smelt, touch, &c.

¹ itt struck out before may

² MS. ar

Jesus, chastise me, purge me from evil, that I may feel Thy love.

Avoid self-sufficient folk.

Give up pride; be meek.

The righteous fear nothing while they keep from sin.

We must be tried on earth,

as gold in the furnace.

Never grumble, but ever thank God,

makes mane to ascend to Ioy of aungels. O gude Ihesu, here chastis, here cut, here smyte, here byrne, 3a & what-so-euer ples pi gudelynes, do to me, so þat I in tyme to cum haue none yH, bot I may pi lufe fele here & euerlastyngly. ¶ ffor þe, despysed to be, to 4 aH men in¹ confusioñ & schame, swetter to me it is þen to be cald broper of an erthly kynge & emong^t aH men & of aH men I be worschypyd; so þat wrecchednes faH on² me on ilka syde in þis lyfe & þat þou, god, in þe todyr me spare, ¶ I wiH be chastid & correckyð 8 here, & criste to me þat graunt^t if payn to come odyr-wyse I may not scape. ¶ Proude treuly & fuH of wreth so seme worthy to þame-self þat þai may suffyr no þinge; At a list worde oft-tymes þai ar meuyd & with-out^t caus. þerfore þai ar to be fled more þen to 12 be our-cumyn, for þai ar fraward; And al-way þa defende þat þa haue takyn þof it be fals or vntrew, And noudyr þai wiH be ouyr-cumyne with auctorite ne resuñ þat þai suld not be sene hawsande haue sayd þat wer vnacordyng; And when þa ar vntaght & þat þa 16 wote wele, 3it^t wiH þa latt as þai inspired wer in aH þingis þat to god longis, so þat þai may in aH place speke with-oute gaynsaying^t of any man; & leuyr þame is in þer errour dueH styH þen of it oppynly be repreued. ¶ Lefe, bredyr, þis proude wodnes & wode 20 pryde, And our-self gretely lat vs meke whils we ar in þis way: for bettyr it is gude & lufly þat criste after oure dede to vs say, “frende, cum vppymare,” þen þat he say, “carl, go donyrmare;” so treuly saH it be of proude & meke. ¶ Qwharfore no tribulacioñ, 24 no dises, no wrechydnes, no schame, no repreue is to be dreed to þe rightwys man, qwhils þat he synnes not & in contemplatyfe lyfe & luf of god aH-way he profettis. ¶ Or we treuly to þat kyngely haH may cum, in whilk^t with aungels of god & aH his sayntis fyllid with 28 swetnes, we saH be glad, vs befallis here to be repreuyd be flaterars & wrangt-sayars, be fagiars & bakbitars, be praysars and blamears, so þat we in aH paciens & mekenes & charite to cristis preceptis & his counsaH gyfen aH-way we may be fun, when we saH be examynde, 32 als it is written: ¶ *Tanquam aurum in fornace probauit eos; //* þat is to say: ‘Als gold he has proued þam in þe fornas,’ þat has fyer on ilka syde, And he has fun þam worpi to haue hym-self. þus be prosperite & aduersite lat vs go be fyre & watyr, to tyme we cum 36 in-to refresching^t of heuenly lyfe! ¶ Haue mynde also in aH dises & nede & pouerte þat [þou] groch neuer, ne fondly speke or frawardly,

¹ Overlined by the writer.

² noght^t struck out before on

bot in aH pingis to god gif þankyng. þerbi treuly more ioyfull for suffering here will bring you to the kingdom of saints.
 saH þou be lyft' to þe kyngdome of sayntes, If þou in þis warld
 gladly suffyr þinges beforesayd. O my saule, emong' aH þingis þat
 4 happyns, *with* likyng deuocon love¹ þi lord; loveyng fele þou
with swetnes, / & syngand taste þou *with* honily deuocion, sayand
Laudabo dominum in vita mea, / þat is to say: 'my lorde saH I [Fol. VIII. b.]
 8 worschip in my lyfe,' whedyr I be disesyd' or esyd', whedyr I take
 I rist, in Ihesu I syng; & if I suffyr persecucion, luf of god forget
 I not. To me treuly it is I-noghe my god to lufe & to hym to cum,
 sen I may do non opir nor to þe wark' of oper þinge my-self' I fele
 12 disosyd' bot to lufe criste. And zit I cum not to so grete lufe of
 god as myn eldar fadyrs, þe whilk' also many odyr profetabiH pingis
 has done—wharof fuH gretely I am a-schamyd' & in my-self con-
 fusyd'. O lorde, þerfore my hart' make brode þat it may be more Broaden my heart, O Lord, to perceive better Thy love.
 16 abyH þi lufe to persau. More abiH treuly man is to resau so
 mykiH, more of charite he takes & savirs, & les for þe flesch he caris,
 bot *with* discrecion, so þat it be of hym after þe sentence of þe
 wys: / *Modicum mihi laboravi & inueni mihi multam requiem,* /
 20 þat is to say: 'a lityH I haue trauayld' *with* my-self, & to my-self
 grete rest I haue fun'—ffor aftyr few 3ers of þis lyfe, rest has þe After a few years of this life, the righteous finde everlasting rest.
 24 cherefulnes he has *with* rypnes. ¶ fforsoithe some laghtyr repreve
 & some prays; laghtyr þerfor þat is of lyghtnes & vanite of mynde, ✓
 is to repreve, bot þat treuly þat is of gladnes of consciens & gostely
 myrth is forto prays—þe whilk' onely is *in* rightwis, & it is cald
 28 myrth in lufe of god. / Wharfor if we be glad & mery, wyckyde cal
 vs wanton; if we be heuy, ypocritis. ¶ Vnneth sothely can any Few men see good in others that is not in themselves. And they see their own sins in other folk.
 32 of wykyd þis is, þat if any þer lyfe felow not, þai trist þat he gos
 wrange & is desauyd—And þis is for mekenes he has forsakyn.
 <Degres also of mekenes is> to hald' þer eghen law, not he. In
 speche to haue maner & not to pas it. þer bettyrs & more connyng'
 36 gladly to here, & rather to wiH wisdom be hard' of odyr þen of
 þame-self. þe tyme of speking' not to take to sone. / ffro comone
 lyfe not to go. Odyr to sett' before þi-self. þi frailtes to knawe
 and to deme þi-self wars þen aH oper. ¶ If I treuly wald' com

¹ = lauda

Let me be low in men's esteem, so that all my joy may be in Jesus.

God shall deliver my soul from the wicked lips of flatterers and backbiters.

Examine yourself,

[Fol. IX. a.] and when you see you are blame-worthy, refuse honour.

The righteous sit with the poor as gladly as with kings.

Love is as strange as death.

emonge men, þat I suld sytt last in noumyr I ha desyred, & lest to be halden in opinion, & so aH my ioy suld be in criste Ihesu, & so to mans *praysyng* or þer blameyng I suld take no hede; bot *with* besy deuocion to god I suld desire. ¶ Many forsoth 4 þat *with* me haue spoken, like wer to scorpions, for with þere hede flaterand þai haue fagyð, & *with* þare tayl bakbytand þai haue smyttyn; firo wycked lypis of whome & sorofull tongis my saule god sal delyuer, settand it in ioy of rest. ¶ Bot wharof is comyn 8 so grete madnes in-to mans mynde þat none wiH now be blameð, none be repreuyd wiH, bot treuly aH sekis to be praysed; þa Ioy to worschip, þai laghe to fauyr. Also þai þat name berys of lyfe more cunnyng; / bot to me slike semys owdyr abowñ mesure holy or els 12 mad, þof aH þai be callyd wys & taght. ¶ Qwho is þat treuly of gude mynde hym-self þat leuys, not takand hede to hym-self, & hym-self gladdys in voyde wordis of men? ¶ If he treuly bisily hym-self behalde, & chargis to know whatkyns he is in þoghtis & 16 dedys, some may he fele hyme-self, & whedyr he be worpi worschyp or reprefe þe may fynde. ¶ Qwhen he þefore hym-self seis in many þingis worpi blame & in fewe þingis to be praysed, worschyp of fauour þe whilk he is not worpi *with* gladnes he suld not 20 take, bot if he erryd mad in mynde. ¶ If treuly hym-self woundryfully behaldand in heet & swetnes of godis lufe he fynde meruelusly wax warme, And hely to go in-to lyfe contemplatyue, in þis also besily to stande, ¶ And þis also he has in mynde oudyr grete synnes 24 he has nott done or if he haue any done, be trewe penans he trow þai be clensyd: / þen treuly for worschyp of men hym behoues nott to sorow, ffor he was more worthy, þat is to say felischip of aungels. ¶ Qwo-so-euer is þus disposyd, no more suld ioy *with* a kyng to 28 sytt þen *with* a pore man. ¶ ffor to ryches he takes no hede and worschippes of men, bot vnto þe lyfe & medis of ilka man. ¶ He haldis it not grete to schyne in gold nor to be vmbelappyd *with* grete menze to go in purple to be glad in byschoppys aray treuly 32 holy in swete consciens, aH lykyngis & riches he settis before.

þat godis lufar, þe warld, idylnes & irksunnes forsakis; and of ypocritis & couetus men. [Cap. XI.]

IN þe cantikyls it is sayd: 'lufe als dede is strange, And lufe is 36 hard as heH.' ¶ Dede treuly kyllis þe whik, heH sothely ✓ spares not þe dede. So certanly þe lufe of god: mane þat it parfityly

- rauschys, not onely it' kyllis fro lufe growndly of þis warld, bot also to þe warld slayne & to heuyn qwhikynd to suffyr for god tribulaciō & wardly wrechidnes fuH mikyH it stirrys. ¶ Qwhar-
 4 for what-so-euer þou be þat hopis þat þou lufes criste, to þis take hede; for if þou behald zit erthly þinges with likynge, & þi saule hy þou fyndis also to suffyr wrongis or ellys dede, forsoth godis trew lufer þou scheuys þat þou art' not. Sothely a treu lufer nouþer
 8 to þe warld dresses his ee, nor he dredis for god to suffyr aH þat to þe body semys hevy or hard, & zit he is not' lettyd fro thoyth of his lemman Ihesu, qwha[t]-so-euer to hym happyn. ¶ þou also þat owþer godis lufar art' or with þi hole mynde dissyrs to be, alway
 12 study als mykyl as þou may be cristis grace, not' to be noyd with irksunnes, nor with ydilnes to be takyn. ¶ And if' it some-tyme happyn þat swete esines be not to þe in prayngt' or gude pinkynge, so þat þou be of he mynde be songe of, holy contemplacyōn &
 16 singe þou may not as þou was wontt, Cees not zit to rede or pray, or ellis some oder gude dede inward or outward do, þat not' in-to idilnes or sleuyth þou scryth. Many sothely irksomnes has drawn to idilnes, & ydilnes to necligens & wikkydnes. ¶ Qwharfore be þou
 20 feruent alway in als mykil as in þe is, & haue not' þi desyre bowed to any-þing of þis warld þat may be had or desiryd. No man treuly to god parfitely is knyttid qwhils he in desyre to any creature wardly is bune. ¶ Some also þer ar þat' outward semys to god
 24 iunyct, And with-in to fendes þai ar gyfyn. þis ar similate & fals, þat chalangis þe wreth of god. ¶ ffenyd forsoth þai ar þat with worde þe warld despisis & it' with þer dedys to mykyl ar knawen to lufe itt. ¶ Of god spekanð þai wiH be sene, & with-in in so
 28 mikiH ar takyn with lufe of mony þat also sum-tyme for þe weght of ij halpens þai stryue. þe whilk opinand þer mouth to god desyres & barly charite wantand, qwhils þai no heet' of faith & charite hauys, þame-self' in gate moste holy, & clethyng & spech
 32 þai schew. þis also more-ouer þame-self bostis stedfast in lyght dises, bot when þa cum þerto, qwhere sonest' þai suld gayn-stand, þere tityst' ar þai brokyn, & þere þai faH: / And þen opinly it' is scheuyd be-fore þat was hyd. ¶ Qwhen þai also in riches flowe
 36 and with riches ar fed, zit þa say þai ett fuH lityH & þat þa haue so grete þoght' þat aH þis warld is bot' vanite, þat as þa say vnneith for febulnes þa may last. ¶ DesauceabyH also þai ar, for wardly wisdom þai haue, & in þat þa begile, þat with oþer waytyngis þai ar
 40 not perseyud, in als mekyH as þai ar war & eschew losse of wardly

The love of God kills love of the world.

The lover of God suffers hardship for Him.

Thou, Lover of Christ,

study, by His grace not to be annoyed with irksomeness.

Cease not to pray and do good deeds.

If bound in love to any worldly creature, you cannot be knitted to God.

[Fol. IX. b.]

Some talk of God, and will yet strive for hapence.

They put on the outward seeming of holiness, but have neither faith nor charity.

gude, vndyr þe tityh of gostely rest couetis hydand in despyte of þinges euerlastinge. ¶ Bot slyke, þof aH þai lurk to a tyme, *with-*outen doute longe before þe ende or at þe lest in þe ende qwhat-

Those who do alms to be seen of men, provoke the wrath of God. And workely slike prouokes þe wreth of god, for þai holy desirand

not to be, bot to bee sene, & *with-in*, wher god sees, wantand trew charite, þer awen Ioy not goddis þai chalange. ¶ ffuH hard treuly 8 it is a wynnyng craft or office to haue & not to be couetous.

nota
Covetous
priests are
blamed,

¶ Qwharfore oft-tymes prestis ar defamyd among þe pepyH þat þof þa be chaste þa ar fun couetus, if þai be large þai ar made lychurs. And oft-tymes it happyns þat þe ordyr of presthode takyn deppar 12

and their fall
is propor-
tional to their
former un-
earned great-
ness.

in¹ synne, in so mykil þai faH als þe he degree vnworthely þai haue takyn./ Not few treuly *with* noyus couetys sett on fyre, vndyr colour of sekene or pouerte þat may com, þer gudys þai say þai geder þat sodan wrechidnes þai may eschew; bot of fendys þai ar begilde: 16

nota

for bethe worldly gudes þai loos, and dyrknes þat þai drede þai rynne in-to, ¶ ffor god, his *seruandis* þat delyuers in þer sight, before þai see nott. & þat is warst of aH: whils þai *with-in with* worldly couetys ar fulfillyd, *with-oute* þai fene þam-self *with* tokyn 20

God's ser-
uants trust
Him, and
give their
surplus to the
needy.

of halynes to schyen. ¶ Bot þat our lordis *seruand* is, In our lorde tristis, & gudes þe whilk he has ouer his nede, to þame þat it nedis he sparpyH. ¶ þe *seruand* treuly of þe world aH þat he has to his couetis vnabyH to be fulfyld stodys ih to kepe, þat he is so grete a 24 chinche þat he dar not ete bot foule & scarsly, þat so he sparand mykiH mone may gedyr. And þies þai ar þat þe psalme schamys sayand: *Inimici eius terram lingent*, þat is to say: 'his enmys þe erth saH lykke.' 28

þat lufars of god *with* hym sall deem, & of lufe of konyng be labour gettyn, & of god. And þat a trew lufar nowder *with* fastyng nor abstinence or counsel & *presumpcion* erris not nor is be- 32 gillyd. [Cap. XII.]

Lovers of
Christ are at
rest
[Fol. X. a.]

MAns saule of gode² onely takar, Any-þinge les þen god may not fulfyH, wharfore erthly lufars neuer ar fulfillyd. Rest þerfore of criste lufars is qwhils þer hartis in lufe of god be desire 36

¹ MS. in in

² MS. gude

& þoght is festynde And lufand & byrmand & syngand it behaldis. while their thoughts are fixed on Him, and heavenly music ravishes their souls. ✓
 ¶ Swettest for soth is þe rest whilk þe spirit takys qwilst swete
 sownð godly cums douñ in whilk it is delityd, And in moste
 4 swete songe & playfuH rauischyd is þe mynde to synge likeyngis of
 lufe euerlastyng. Now forsoth in mouth sowndis agayne þe loue-
 ynge of god & of þe blist maydin in qwhome more þen may be
 trowed it is Ioyd. And þis no meruail happis whilst þe hart of þe
 8 singar groundly *with* heuently fyer is byrnde And in-to his lyknes
 is figurde in þe whilk aH swete songe is & mery, in sauour heuently
 moystand owr affeccion; ¶ And wherfore *with*inward delitys he
 folowes, & in songe & þoght he Ioyes in byrnyng of lufe. ¶ þis
 12 treuly to aH dedely is vntrowabyH, / & he þat has þis not trowes not
 þat any þinge so swete & fuH of swetnes A man to take 3it beand
 in body þat wiH rote & *with* þe fetyr of dedlynes is greuyd. ¶ þe
 havar also meruails, bot for þe gudenes of god vnabyH to be takð he
 16 is gladynd þat plentevosly gyfis his gude & not vmbraiydis, of
 whome he takes aH þat he felis. ¶ fforsoth when he þat grete
 þing [has]—& treuly it is cald grete, for varely to dedely nehand
 it is vnknawen—if it want neuer he trouys in prosperite to be;
 20 alway in lufe he longis; whilst þat he wakis besily, Oudyr he
 syngis or of lufe he pinkes and of his lufur, bot and he be allone,
 more swetely he synges. ¶ Truly for þe tyme þat any man þis haf
 takyn, Aftirward fully saH neuer go fro itt, bot euermore saH hyde
 24 heet, swetenes or singing if aH þis be nocht nere. ¶ Treuly al þis
 bidys to-gidyr, bot if þai be repressyd *with* fuH grete sekene of þe
 hede or of þe breste or of þe syde, or *with* grete hongyr or þirst
with þe whilk þe flesh is brokyn, or *with* to mykiH cold or hete or
 28 *with* trauayl þai be lettyd. ¶ Hym þerfore it behoues þat in godis
 lufe wiH synge & syngandy lufe & byrne, in wildernes to be, & in
 to mykiH abstinence not to lyfe, nor to be gifyn on any wyse to
 superfluite or waste./ Neuer-þe-les bettyr it wer to hym in lityH
 32 þing vnknawyng measure to passe, whils he *with* gude entent dose
 it to sustene kynde, þen if he for to mikyH fastyng began to fayH,
 & for febilnes of body he myght not synge. ¶ Bot *with*-oute
 doute, he þat to þis is chosyn, *with* falshede of þe fende noudyr in
 36 ettyng nor in absteneyng is ouercomen. ¶ þe trew treuly lufur
 of criste & of criste taght, *with* no les stody is war of to mikyH
 þen of to lityH; *with*-outyn comparison treuly more mede saH he be
 worthy *with* songfuH ioy prayand, behaldand, redeand & pinkand
 40 weH bot discretely etand, þen if he *with*-outen þis euermore suld

There is incredible joy found in the Virgin.

The heavenly singer's joy is in his burning love to the 'dearly' incredible,

but if it fall the 'Auer,' he feels he has no prosperity.

Once taken, it never quite leaves him.

Those who rejoice in God's love should live sparingly in the wilderness, but should keep the body in fit condition for heavenly song, though feeding rather too much than too little,

eating discreetly, not fasting too much.

I should not feign holiness where none is.

[Fol. X. b.]

Yet fasting is good to subdue fleshy lust.

Death of evil love belongs to him that gives heed to contemplation; Christ lives in him.

Lord, come down! come, my beloved, lift me from my heaviness.

He who joys in God is inspired by the Holy Ghost,

he shall not stray.

fast, brede allone or herbys if he suld ete & besily suld pray & rede. ¶ Ettyn I haue & dronkyn of þis þat semed best, not for I lufed likyng, bot for kynde in godis seruys suld be sustenyd & in loueynge of Ihesu criste, conformand me to þame with whome I dwellyd in gude maner for criste, & þat I suld nott fene holynes wher none es, nor þat men suld not me prays to mykil wher I wer fuH litiH to prays. ¶ ffro dyuers also I haue gone, not for þai fed me comonly or on hard maner, bot for we haue not acordet in 8 maners or for som oþer cause resonabyH. Neuer¹ þe-les I dar say with blissyd Iob: 'folis haue despisyd me,' & when I had gone fro þame, þai haue bak-bittyn me: neuer þe-les aschamyd saH þai be when þa se me þat haue sayd þat I wald not abyde bot wher I 12 myght be delicately fed. Better treuly it is to se þat I despysse, þen to desire þat I saH not se. ¶ ffastinge no meruayH is fuH gude, desyres of fleschly lust forto kest downe And wyld lychery of mynde forto make taame. In hym treuly þat goos in-to þe heght 16 of contemplaciõ be songe & byrnyng of lufe, liggis Als w[e]re slekkyd fleschly desyres.// Dede treuly of yH affeccion to hyme longis þat to contemplaciõ takis hede, whos saule also with-in in-to A-noþer Ioy and a-noþer forme now is turnyd; he lyvis now not 20 hym-self, crist treuly in hym lyvis, wharfore in his lufe he meltis, in hym-self he longis & nerhand he faylis for swetnes, vnneth he is for lufe. ¶ His saule it is þat sayes: *Nunciate dilecto quia amore languo*, þat is to say: 'schew to my lemman þat I for lufe longe,' 24 to dy I desire, to be loused I couet, to go ful gretely I 3erne. Behald, for luf I dy. Lorde, cum downe! Cum, my lemman, lyft me fro heuynes. Be-hald, I lufe, I synge, I am ful hote, with-in my-self I byrne. Haue mercy on me wrech, bidding me before þe 28 to be broght. ¶ He þat þis ioy has & in þis lyfe þus is gladdynd, of þe holy goste he is inspiryd, he may not erre; what-euer he do, leefful it is. No man dedely so gude counsyle to hym may gyfe Als þat is þat he in hym-self has of gode² vndedly. ¶ Odyr treuly 32 if þa to hym wald gif counsale, with-uten doute þai saH erre, for þa ha not knawen hym: / he treuly saH nott erre, & if he wald to þer skyllis gif assent, of gode² he sal not be suffyrd, þat to hys wiH constrenys hym þat it he pass not. Wharfore of slike is sayde: 36 *Spiritualis omnia iudicat & a nemine iudicatur*, þat is to say: 'þe gostely man aH þinge demys, and of no man he is demyd.' Bot no man of so grete presumpciõ be þat he hym-self suppois slikon

¹ & resonabil struck out before Neuer

² MS. gude

to be, þof aȝ þe warlde parfitely he haue forsakin & þof he haue led solitary lyfe vnabilly to be repreued & þofe he haue gone in-to behaldynge of heuenly þinges. ¶ þis grace treuly to aȝ contem-
 4 platife is not *grantyde*, bott seldome & to moste few, þe whilk' hy rest of body takand & of mynde, to þe wark' of god be strenght of lufe onely ar chosyn. ffluȝ hard' it is sothely slike a man to fynde;
 & for þai ar fewe, ffluȝ dere þai ar had, desirabyȝ & louyd before
 8 god & man; bot aungels also Ioys in þer passynge fro þis warlde to whome becomes aungellis company. ¶ Many forsoth þer ar þat of[t] in gret deuocion & swetnes to god þer prayers offyr / & swetnes of *contemplacion* prayand & þinkand þai may fele, þe
 12 whilk' also rins not aboute, bot bidys in rest.

Yet God's grace is not granted to all who live the contemplative life.

That no man salle deme odyr, bot to god gif louynge;
 And of ayth desyrs of godis lufe, & of womans
 company be eschewyd. [Cap. XIII.]

16 Iff any man holily lyue & rȝtwysly, Also warst synners despise he nott. ¶ þai treuly tempyd fast, for þai haue no grace of
 gaynstandynge, þof aȝ be þer awen malyce fro gude to yȝ þai¹ turne þame-self. No man may wel wyrk & god lufe & chast be, bot if
 20 god þat to hym gyfe. ¶ þou also þat bolnis in pryde for þou has done weȝ, for þi-self fro fleschly lustys þou haste restrenyd, And scharp penance þou hast suffyr, qwharfore of mans mouth þou has
 takyn praysynge: haue mynde for bot if þe gudelynes of criste þe
 24 had ouercouyrde, in-to als many illis or in-to wars als he þat is fallyn þou sulde ha fallyn. ¶ Of þi-self treuly þou has no grace of gaynstandynge, bot of hym to whome is sayde: *Diligam te domine, fortitudo mea*, // 'þe, lorde my strenght, I saȝ lufe.' // Wharfore if
 28 þou nocht' haue þat þou haste not takyn, why prydis þou þe als þou it had not takin? ¶ I forsoth to my god dois þanking' þe whilk', with-oute my *meritis*, for my gude and his worschip, his chyld so had chastyde, his *seruand* so has ferid, þat it semys ffluȝ swete to me
 32 warldly likingis þat ar both few & sone slippyng to fle, in so mykyȝ þat payns of heȝ þat ar boȝth many & neuer saȝ ende I myȝt be worthy to eschewe; ¶ And zitt' agayne þat so me has taght' & vertew techinge has gifyn þat þis present penance And tribulacion
 36 gladly I sul bere, in so mykiȝ þat to euerlastynge delectacion & prosperite most ffluȝ, ful liztly I myght come—fflor, if we wiȝ, lyghtly

Let no holy man despise even the worst sinners.

[Fol. XI. a.]

Take not men's praises;

except for Christ's help you would be as bad as the worst.

Thank God for His chastisement of you.

¹ MS. to

We must be
cleansd here.

Foolish was
my youth,
vain my
childhood,
and my early
manhood un-
cleau.

Three women
reproved me.

for complain-
ing that one
wore horns
[Pianchi,
Cycl. ii. 125;
Fairholt
(1846), 530],
that another
had great
paps, and the
third because
I threatened
to touch her.

[Fol. XI. b.]

A 4th woman
despised me
for my only
talking, and
not doing.

& *with*-oute grete scharpnes we may in þis life parfityly forþinke
And our-self clenys, whils we als mykiH as we may wytis destroys.
¶ In tyme treuly to cum, if we be not here clenysyd, þat þe apostiff
is trew we saH fynd, sayandþ þis wordis: ¶ *Horrendum est incidere* 4
in manus dei uiuentis, // 'Horribil it is to faH in þe handis of god¹
of lyve.' Lordþ god, of me haue mercy! My 3outh was fonde, My
childhode vayne, my 3onge age vnclene; bot now, lorde Ihesu, *with*
þi holy lufe my hart is enflaumyd And my renes ar chaungyð, And 8
also my saule now wiH not touche for bytternes befor þat was my
fode, and myne affeccion now is slike: bot synne no-þinge I hate,
nought drede I bot to greue god. I ioye not bot in god, I sorou not
bot for my synne; no-þinge I lufe bot god, no-þing¹ I trist bot 12
hyme; no-þinge me heuys bot synne, no-þinge me gladyns bot
criste. Neuer-þe-les now late of thre wymmen worthely worpi
repreve I toke. ¶ One me repreuyd, for I, couetandþ þer wodnes to
correct in waste & softnes of cleþyng¹, þer vnmanerly aray to mykiH 16
I beheldþ; þe whilk sayd þat me aght not so mykiH þame to behaldþ
þat I myght knawe whedyr þai war hornyd or none—& als me þinke,
wel me sche repreuyd, & made me aschamyd. A-noþer me repreuydþ
for of hir gret pappys I spak als þai had me delityd; þe whilk 20
sayd what þat wer to me if þa wer grete or smaH?—& þis also ri3t-
wesly spakþ. ¶ þe thirð, me touchand in play, be-cause I thrett als
I boystusly hir waldþ touch or tochyd, sche sayd: 'A rest, broþer,'
als qwho say: to² þin astate, þat is to say of religyon, it longis not 24
with wymmen to play—And scho also not vnworthely me has con-
fusydþ. Sothely me aght rather haue suffyrdþ þen oght haue done
agayn. fforsoth comand vn-to my-self, to my godd I do loueynge,
for be þere wordes he taght me gude, and swetter way to me has 28
scheuyd þen I before knewe, in so mykeH þat—cristis grace in me
wyrkyng—repreueabyH in þis party before wymmen I saH not be
fun. ¶ þe fourt woman to whome in party I was famyliar, not me
repreuyng bot als wer me despysinge saydþ: ¶ 'nought has þou bott 32
fayre sightþ and fayre worde, deyde has þou none.' ¶ And þefore
bettyr I trow þere specialte to wante þen in þer handys to faH, þat
can-not maner keep in lufe nor in despyte. ¶ To me treuly þis has
happynd for [I] þer hele has soght, not þat I in þame any þinge vn- 36
lawfully I ha desyrdþ *with* whome some whyH my bodyly sustenans
I haue takyn.

¹ MS. goodþ

² MS. to to

þat lyfe solitary or hermetis, comon lyfe & mengyd,
passys; And how it comys to fyre of lufe, and of
swetnes of songe. [Cap. XIV.]

- 4 **S**wm has bene, & 3it paraunter on lyue ar, þat comon lyff alway
settis before solitary lyffe, sayand vs aw¹ to gederryngis to
rynne, if we to he perfeccion desyre to cum. Agayns qwhome it is
not mikiH to despute, be-cause þat lyfe only þa bere vp with loue-
8 ynge, þe whilk ouder þa couet to kepe, or at þe lest full lityH þa
knew. Solitary lyffe treuly þerfore þai prays not, for þai know it
not. ¶ A lyffe treuly þer is þe whilk no man in flesh lyfand may
know, bot he to whome of god it is gifyn to haue; And no man
12 sothely of þis þinge treuly demys, of þe whilk 3it he is vnsikyrt what
& on what maner it wyrkis. *With-ou*ten doute I wote: if þa it knew,
✓ more þen oþer þai suld it prays. Odyr wars erre þat solitary lyffe
to repreue & sclauder cessys not, sayand *Ve soli*, þat is to say 'wo
16 be to man allone!' not expownyng 'allone' þat 'with-oute gode,'
bot 'with-oute a fela.' He treuly is allone with whome god is not,
for when he fallys in-to dede, be-lyue to turmentry he is takyn, &
fro þe ioyful syght of god & of his sayntis he is spard. ¶ fforsoth
20 he þat for god solitary lyffe chesys, & it ledys in gude maner, not
wo, bot fayr vertu is nere, / & mynde of Ihesu name besily saH
delyte; & þe more þat lyf with-oute mans solace to take þa drede
not, þe more saH be gifyn with godis comforthinge to be glad.
24 ¶ Gostly visitacion forsoth oft-tyms þa take þe whilk in company
set playnly knawes not—wharfore to a lykand saule it is said:
Ducam eam in solitudinem & ibi loquar ad cor eius, / þat is to say:
'I saH it lede to wyldernes & þer saH I speke vnto his hartt.' Sum
28 treuly be gode ar taght for criste wildyrnes to desire, A singuler
purpos to hald; þe whilk soyne, þat þa more frely & more deuontly
to god may saryf, comon clethinge of þe warld forsakyn, AH
transitorij þingis þai despise & kestis a-way, And temporaH in heght
32 of mynde þa go abowne; euerlastynge Ioy onely þai desyre, to
deuocion & contemplacion only þai ar gifyn, & to lufe criste AH þe
study of þer lyfe þai cesse not to occupi. ¶ Of whome full many,
þof aH amongis men full fare þa dweH, 3it fro heuenly desyrs þai
36 stumbyH not, for þer myndis fro wickyd conuersacion ar full far.
¶ Rightwes hermytis also singuler purpos haue: in charite of god
& of þer neghburgh þai lyfe; wardly praysynge þai despis; Als

Some praise
life in com-
mon above
life alone;

but this is
because they
know not
solitary life. ✓

'Alone'
means 'with-
out God,'
not 'with-
out a com-
panion.'

The solitary
despise tran-
sitory things
and give
themselves to
devotion.

¹ MS. not aw

[Fol. XII. a.] mykiH as þai may, mans sight þai flee / ylk man more worthy þen þame-self þai hald, to deuocion contynuly þer myndes þa gyff, ydelnes þai hate, fleschly lustis manly þai gaynstand, heuenly þai sauour & byrnyngly sekys, / erthly þai couet not bot forsakes, in 4 swetnes of prayer þai er delityd. Trenly som of þam swetnes of endles refreschyng felys, / & treuly chaste hart & body with þe vnflyd ee of mynde heuenly citesens & god þai behald. ffor þe bitter drynke of penance grete labour þa haue lowyd, now with lufe 8 of he contemplacione sett ofyer, onely to god to take hede & cristis kyngedome to byd þa were worthi. / Hermetis lyffe þefore is grett, if it gretely be done. And treuly, blissyd maglorius, þe whilk was fuH of miraclys & fro his childhod with sight of aungels 12 glade; qwene after þe profecy of his fourme fadyr, saynte Sampson, [he] was made Archebyschop & goddis kyrk' worthely longe has gouyrnd, warnyd be an Awngel hym visityng, hys Archbeschoprik' left, hermyts lyfe he chas, And in þe ende of his lyfe his passyng 16 to hym betokinde¹ was. Also sant Cuthbertt, fro hys byschopryk' to Ankyr lyfe he went. Slike men þefore if þai for more mede to haue þus haue done, who of gude mynde wil be hardy Any state in holy kyrk' solitary lyfe to sett' before? In þis treuly with none 20 vtward þingis þam-self þai occupy, bot onely to heuenly contempla- cion þai take hede, and þat in cristis lufe besily þai be warme, And warldly besynes parfityly sett behynd. // Qwharfor with-in þam-self heuenly noyes soundis, & fuH swete melody makis mery þe solitary 24 man, for þe whilk emongis many seet clateringis distractis & bot seldome sofyrs to þink' or pray. Of whilk solitary þe psalme in songe of lufe spekis sayand: 'I saH go in-to þe place of þe meruel- lus tabernakyH, in-to þe hous of god.' ¶ And þe maner of going in 28 songe & songely loueyng he descryues sayand: *In voce exultacionis & confessionis*, / þat is to say: 'in voys of gladnes & of schriftt.' And þat onelynes is nedfuH with-ouen noys & bodily songe to þat þat mane þat sowndly Ioy may take & hald Ioyand & syngand, In 32 a-noþer place opiny he scheuys: *Elongauit inquit fugiens & mansi in solitudine*, þat is to say: 'fleand my-self I haue with-drawen & in wildyrnes I haue dwelt.' ¶ In þis lyfe treuly he is besy to byrn in fyre of þe holy goste, & in Ioy of lufe takyn & be gode 36 comfortid to be glad. ¶ Treuly þe onely parfite man in godis lufe hugisly byrns, & qwhils abowñ hym-self in passyng of mynde be contempla- cion he is takyn, vnto þe swete sownd & heuenly noys

A hermit's life is great, if it is greatly led.

The Archb. St. Sampson gave up his archbishopric and led a hermit's life.

Sweet melody cheers the hermit.

He strives to burn with the Holy Spirit's fire;

¹ MS, betokinge

Ioyand he is lyft. And slike one forsothe to seraphin is likind, he is like the Seraphim,
 byrnanð forsoith *with-in* hym-self^t in charite *with-oute* comparison
 & most stedfast, qwhos hart^t is figurd^t to godly fyre, byrnanð And
 4 lyghtand^t ful byrnanðly in-to his lufe is borne. ¶ And forsoth he
 saH be takyn sodanly aftyr þis lyfe to þe he setis of heuenly citesens,
 ✓ þat in place of lucifere fuH briztly [he] may be; for so grete byrn- and shall fill
 Lucifer's
 place in
 heaven.
 8 soght, & mekely goand^t a-bowe synnars hym-self not^t rasyd. [Fol. XII. b.]

Of *praysynge* of solitari lyfe & of fyrst lufars þerof,
 And þat godis lufe in heet, songe, & swetnes
 standis; & þat reste is nedefull, & slike fro Iapis
 12 ar savyd & in *prelaci* ar not sett. [Cap. XV.]

Sant Iob emonge *turmentry* taght of holygoste, comendacion Job, inspired,
 praised
 hermits.
 of many maner of *harmetis* knyttis in one sayand^t: *Quis dimi-*
sit onagram liberum, &c., þat is to say: 'qwho left þe wyld
 16 Asse free, & hyr bandys lousyd?' &c. ffyrst þerfore he comendis
 of þe frenes of *grace*, when he says 'who leet^t þe wild ass lows.'
 ¶ þe secund^t of puttyng^t a-way fleschly desyrs, when he sayes ¶ '&
 his bandes lousyd.' þe þird^t of solitary *conuersacioñ*, qwhen he putt^t
 20 to: ¶ 'to hir he gaf a hous in wildyrnes.' ¶ þe fowrt^t of desyr of
 endeles blystnes, when he sayes: 'And his tabernakyH in lande of
 saltnes.' ¶ Salt treuly þirst slekis not, bot^t encessis: And so þis,
 þe more þat any-þinge of swetnes of lyfe euerlastyng þa haue now
 24 takynn, þe more to haue & taste more þa desyre.

¶ fforsoth Iohan Baptist, prince of *hermytis* after criste, in no John the Bap-
 tist chose a
 hermit's life.
 desyre tarianð, solitary lyfe chasse. & odyr also has chosynne, like
 a bresse, þe whilk^t, salomon sayinge, ledar and comawnder he has
 28 not, & be *cumpanys* he gos furth of giftys & *vertew*. ¶ Bandis
 treuly þer ar of kynde and synne, þe whylk in þame our lorde has
 lowsyd, and bandys of charite has confermyd. ¶ þe hous also of
 wildyrnes may be sayd rest of a synnar, ¶ for holy hermyts fro Hermits are
 parted from
 strife and sin.
 32 worldly stryues & synnys ar sondyrd, swetnes of clere conscience
 criste itt gyfand þa take &, Ioy of lufe euerlastyng syngand, in
 meriest heet refreschyd þai rest; And þof aH *with* scharp & fraward
 in body þai be prykyd, neuer-þe-les songe & byrnyng in saule þai
 36 halð *with-out* birsyng. A-noþer il wildernes þer is of pryde: when
 any man Awdyr hym-self before aH oþer prefers, or þat he has to
 myght of his fre witt Ascris, of whome is sayd *Ve soli*, / 'wo to

Allone!' if he fale, he has no helpar vp. In beginyng^t treuly of an harmetis turnyng^t—I say not^t of rynnars aboute, þat ar sclauderes of hermyts,—with many & diuers temptacion ar made wery; but after þe tempest of y^h meuyng^t, god schedis in bryghtnes of holy 4 desyrs, / þat if þa manly þam-self vse in wepyng^t, þinkyng^t & praynge, cristis lufe onely sekand, After a liti^h whyle to þam-self more sa^h þai be sene to lyue in likyn[ges] þen in wepeyng^t or straytnes of labour. ¶ Haue treuly þai sa^h qwhome þai loueyd^t, 8 whome þai soght^t, whome þai desyrde, & þen þai sa^h ioy & not^t be heuy. Qwhat is it treuly to ioy, bot goyd^t desiryd^t to haue, of it^t to þink^t, / in it^t to rest^t? Swete no meruayl is þat myrth wher trew lufers acorde & mery solas of lufely touchyng^e is vnaby^h to be 12 tolde, truly it^t is desyre of byrnan^d lufars, & sight^t ayder of odyr & spech to þame is swete abowe hony & hony-kombe. Ieremy treuly solitary lyfe commendand^t says: 'goyd it is to a man when fro hys 3onge age he has borne þe 3ok^t of god^t: he sa^h sytt^t solitary & be 16 in pes, for he (be desyre & behaldyng^e of þinges euerlastyng^e) hymself has raisyd abown hym-self.' Qwharof in scripture it is writyn: ¶ *Natus non est in terra quasi enoch*, þat^t is to say: 'in erth als enok is none borne'—forsoth fro þe erth for he is takyn. ¶ ffor 20 men contemplatye ar odyr hear, both in excellence of wark & hartlynes in lufe. ¶ Lufe forsoth in hart^t dwellis of þe solitary, if he of vayn lordschip no-þinge seeke. Here groundly he byrnis & to lyght^t longis, qwhils he þus clerely heuently sauys & honily syngis 24 *with*-oute heuynes, Als seraphin cryyng^e offerand^t to his nobil lufer, for lyke in lufely mynde: 'be-hald^t, loueand^t I byrne, gredily desireand^t.' þus *with* fyre vntrawd^t & þirlan^d flawme is byrnyd þe saule of a lufer; a^h þing^t it^t gladins & hevyntly sparkyls, nor ende 28 I make happily desirand^t, bot a^h-way goand to þat [I] lufe, dede vnto me is swete & sikyr. The holy solitari forsoith, for he for hys sauour in wildyrnes suffyrd^t to sytt^t, an excellent, goldy seet in heuyns he sa^h take emangis ordyrs of Aungels. ¶ And for he *with* foule 32 clothes for lufe of his lorde is cled^t, A kirti^h to his helis euerlastyng^e & in clerenes of his makar wrought^t he sa^h do on; & schynyng^e in face ful meruellus he sa^h take, for his flesh tamand^t, his face pale & lene to haue he schamyd^t not^t; A manti^h also moste fayre, 36 *with* precius stones in-wovyn, for despisyd^t clothes emonge þe myghty of paradis he sa^h bere *with*-outen end. And treuly for he, vyce voding^t and in iolite of þis lyfe not borionand, spicis of synne playnly has out^t caste in by[r]nyng^e of lufe of god a^hmyghty, 40

They have
Him they
sought.

Jeremiah
praises soli-
tary life.

[Fol. XIII. a.]

Love dwells
in the soli-
tary's heart.

The hermit
shall sit
among
Angels in
heaven,

heuenly sounde moste swete in hym-self he toke, ¶ And sound of
 syngars in chariteful songs in-to his mynde swetely was worpely
 insched. Boldly perfore *with-outyn* dreed fro þis exyle he goys,
 4 Aungels songe in his eend herand, & he þat byrnynglyest lovyd
 with aun[gels] goand in þe haß euerlastyng fulß worthely to most
 Ioyfulß degre saß be takyn, þat he may be *with* seraphin in a fulß
 heghe seett. ¶ Als I forsoth in scripture sekand myght fynd &
 8 know, þe hy lufe of cristе sothely in thre þingis standis: In heet,
 In songe, In suetnes. And þies thre, I am expert in mynde, may
 not longe stand *with-oute* grete rest, As if I walk stand & goand
 in mynde behald or lygandly, me þoght my-self I wantyd fulß
 12 mikyß perof & as me seynd desolate; wharfore strenyd be neyð,
 þat I in he deuocyon þat I myghte haue myght abyde, I chase to
 sytt. ¶ Caus of þis I know weß: for [if] a man sum-tyme stand
 or walk, his body waxis wery, & so þe saule is lett And in maner
 16 yrk for charge, & he is nott in hee rest, & feloandly nor in parfy-
 nes, for, after þe philosophir, sittyng or restyng þe saule is made
 wys. Know he perfore þat zitt more standyng þen sittyng in godd is
 delityd, þat fro þe heght of contemplacion he is fulß fare. ¶ Qwhen
 20 treuly¹ in þis thre þat ar tokyns of lufe moste parfyte, þe he per-
 feccion of cristyn religyon *with-outen* aß doute is fun, and I now
 after þe litylnes of my capacite þo thre, Ihesu grauntyng, has takyn,
 neuer-þe-les to sayntis þat in þam has schinyd I dar not my-self
 24 make evyn, for þa peraunter more parfityly þame has takyn. ¶ Zit
 saß I be besy *with vertew* þat I may, more birnyngly to lufe, to
 syng more swetely, þe swetnes of lufe more plentuously to fele. ¶ Ze
 err, bredyr, if ze trowe none now so holy as prophetis or Appostillis
 28 has bene. ¶ Heet sothely I caß, qwen mynde treuly is kyndyld
 in lufe euerlastyng, & þe hart on þe same maner to byrn not
 hopingly, bot verraly is felt. þe hart treuly turnyd in to fyre gifys
 felyng of byrnyng lufe. / Songe I caß, when in a plenteus sauß
 32 swetnes of euerlastyng lovyng *with* byrnyng is takynn, & thoyth
 in to songe inturnyd, & mynde in to fulß swete sounde is chaungyd.
 ¶ þis to in ydilnes ar not gettyn, bot in he deuocion; of the whilk
 þe þird, þat is to say swetnes vntrowyd, is nere. ¶ Heet treuly &
 36 songe in þe sawle causes a meruellus swetnes; & also of fulß grete
 swetnes þai may be causyd. þer is not treuly in þis plentevusnes
 any deseitt, bot raper of aß dedis endly parfytenes—Als sum of
 lyfe contemplatyf vnkonyng be þe feend of þe mydday in a fals

and shall
hear their
song as he
dies.

nota

The love of
Christ con-
sists in heat,
love, and
sweetness.

[Fol. XLII. b.]

Strive earn-
estly for these
three.

Heet

Songe

The first two
are gained by
devotion,

Swetnes
and heget the
third.

¹ MS. he treuly

swetnes & fenyd ar desauyde, for þa trow þam-self fuþ hee when þai
 ar law. ¶ Bot þe saule in þe whilk' þe for-sayd thre þinges to-gidyr
 ryne, playnly bidys vnhabiþ to be þirlyd *with* arowys of our enmy,
 besily to þe louer whills it' is þinkand, ¶ *with* my[n]de vnsmytyn 4
 to heuyns þe self itt' raises & stirris to lufe. ¶ And meruaiþ 3e
 nott' if to þe sauþ ordand in loue melody be sende, & þof it' take
 continually comfurthabiþ songe of þe lemman, it lifys treuly heuynly
 cled' als it wer nott' vndyr vanite, 3a so þat it' byrnys *with*-outen 8
 end' in to heet vnmade & neuer fallis. ¶ When also it vnceseyng'
 & byrnyngly lufys þat', as before it is sayd, in þe selfe it felis
 happiest heet' & itt' knawes þe self sotely byrnyd *with* fyre of lufe
 endles, feland his moste belouyd in swetnes desyrde, in to songe of 12
 ioy meditacioñ is turnyd, and kynde enuwid in heuynly m[i]rth is
 vnbelappyd. ¶ Qwharfore þe maker to it' has grauntyd, whome
 with aþ hart' it has desiryd, *with*-oute drede to pas [&] hevines fro
 þe body abiþ to royt, þat' *with*-oute heuynes of dede þe ward it may 16
 forsake þe whilk', frende of light' & enmy of dyrknes, no þing' bot
 lyfe has louyd. ¶ Þis maner of men forsoth þat' so hee to lufe
 ar takyne, nowdyr to office nor prelacy *with*-out-forþ aw to be
 chosynn, nor to any seculer herand' to be callyd. ¶ Treuly þai ar 20
 lyke þe stone þat' is callyd topazius, þe whilk' seldum is fun, & þer-
 fore more *precius* & fuþ dere it is had; in whilk' too colors ar; one
 is moste pure als gold', & þe toþer clere als heuyn when it' is bright.
 ¶ & aþ clernes of aþ stonys it' ouercomys, & no þinge fayrer is to be- 24
 hald'. ¶ If any treuly it wald' polysch, it is made [dym]; & treuly¹
 if it' be þe self be left, his clerenes is withhaldyn. ¶ So holy con-
 templatyffe of whome before we spake seldomest ar, & þerfore moste
 dere. To gold' þai ar lyke for passyng hete of charite, and to heuyn 28
 for clernes of heuynly conuersacion; þe whilk' passys aþ saynts
 lyuys, & þerfore [ar] clerar and bryghtar emonge *precius* stonys,
 þat' is to say chosynn, for þis lyfe only louand & hauand clerar þa
 er þen aþ odyr men þat' ar or ellis has bene. Who treuly slike wiþ 32
 polysch, þat' is to say *with* dignite[s] worschip, þe heet' of þame þai
 ar besy to lessynn, þer fayrnes & þer clernes in maner to make
 dyme; if þa treuly worschip of principalite gett', for sothe fowlar &
 of les mede þa saþ be made. To þer stodys þerfore to take hede 36
 þai saþ be left', þat' þere clerenes may ences.

When the
 soul loves God
 burningly, it
 feels heat,
 love, and
 sweetness.

Such lovers
 are like the
 topaz, rare
 and dear,

[Fol. XIV. a.]

and are like
 gold too.

Worldly
 honours do
 but dim
 them.

¹ MS. & treuly & treuly

How & in what tyme it is comyn to solitary lyfe, &
 songe of lowe, and of chawngynge of placis.

[Cap. XVI.]

- 4 **Q** When I suld florisch vnhappily, & ȝouth of wakir age was
 now cumen, *grace* of my makar was nere, þe whilk' luste of
 temporaH schape restrenyd, and vnto vnbodily halsynge to be
 desird has turnyd, and þe saule fro law thingis lyftand to heuyns
 8 has¹ borne, þat treuly more in desyre I schuld byrne to myrth of
 euerlastynge, þen euer before in any fleshly cumpany or ellys
 worldly softnes I was gladdynde. ¶ þe proces treuly if I wil
 schew, solitary lyfe be-houys me prech. / þe spiryt forsoth, þis to
 12 haue & to lufe my mynde has sett on fyre; þe whilk' hensforth for
 þe maner of my sekenes I haue charged to lede. Neuer-þe-les I
 duellyd emange þam þat in warld has floryschyd, & of þam food I
 haue takyn. ¶ flateryngeis also, þat oft-sythes worthy fehtars fro
 16 he to law myght drawe, I haue harde. Bot þis for one oute cast-
 ande, my saule is takyn to lufe of my makar; and desirand with
 swetnes endlesly to be delityd, my sauH I gaf þat in deuocion it
 suld lufe criste. þe whilk' forsoth of þe lemman it has takynne,
 20 þat now to itt onlines swettist aperis, & aH solas in whilk' mans
 error encressis, for nocht itt countis. ¶ Wont I was forsoth, rest
 to seke, þof aH I went fro place to place. ¶ Cellis forsoth to leue
 for cause resonable, to harmetis is not iH, & eft, if it accorde, to þe
 24 same to turn agayn. Some treuly of holy fadyrs þus ha done, þof
 aH þa suffyrd þerfor mans grochyng, neuer-þe-less not of goyd.
 ¶ YH treuly yH spekis: & þat also þa suld do if ryght þer þa had
 abyd—for to þame custum it is. ¶ Of a prevay, þe coueringe put
 28 by, bot stynk no þing fleys out: And yH spekanð of hartis plente
 spekyis in whome lurkis venum of neddyrs. ¶ þis haue I knawen
 þat þe more men ha fonnid with wordys of bakbytyngis a-gaynis
 me, so mykiH þe more in gostely profett I haue growne. Forsoth
 32 þame moste bakbitars I haue had whilk' faithfuH frendis I trust
 before. ¶ ȝitt cessayd I not fro þo þingis þat to my sauH was
 prophetaþyH for wordis of þame, treuly stody I more vsyd, and
 euer god fand I fauorabyH. I cald to mynde þat is writtyn:
 36 *Maledicent illi & tu benedices*, þat is to say: 'þai saH curs hym, &
 þou saH blys.' And þe proces of tyme to me is gyfyn grete profett
 of gostely ioyes. ¶ firo þe begynnyng forsoth of my lyfe-chawngyng'

In my youth
 God raisd me
 from low
 things to long
 for eternal
 bliss.

I exhort men
 to a hermit's
 life.

Hermits may
 change their
 cells.

Backbiters'
 abuse has
 made me
 more perfect
 in spirit.

[Fol. XIV. b.]

¹ MS. is

The begin-
ning of my
conversion

was 2 years
and 8 or 9
months ago.

In about a
year I felt the
heat of love,
while sitting
in a chapel.

Nine months
and more ago
I heard
heavenly
songs of love,

and then
burst out into
sweet song
myself.

My whole
time of con-
version has

& of my mynde to þe opinyng^t of þe heuenly dore, / þat, þe fase
scheuyd, þe [ee] of hert^t heuenly þingis myght^t behald^t & se what
way my lufe it myght^t seeke and to hym besily desyre, thre zere ar
ryn except^t thre monethes or four—¶ þe dore forsoth^t zitt bydinge 4
opyn, vnto þe tyme in whilk in hart^t werely was felt^t heet^t of lufe
euerlastyng^e, a zere nerehand^t is passyd. ¶ I satte forsoth^t in a
chappeH & qwhilst^t with swetnes of prayer or meditaciō mikyH I
was delityd^t, sodanly in me I felt a mery heet^t & vnknawen. ¶ Bot 8
when fyrst^t I won[deryd] dowtaund^t off whome it suld^t be, ¶ be
longe tyme, I am expert^t not of creature bot^t of my makar it was,
for more hote & gladdar I fonde itt. þat heet^t treuly sensibily
swete smellynge vnhopingly, I was besy vnto þe inscheddyng^e & 12
takyng^e of heuenly sounde or gostly, ¶ þe whilk to songis longis
of louyng^e euerlastyng^e & swetnes of melody vnsene—for knawen
or harde may itt not be bot^t of hyme þat^t it^t takys; whome behouys
clene to be & fro þe erth departyd^t—half a zere, thre monethis & 16
sum wekys ar our-ryn. ¶ Whils treuly in þe same chappeH I satt,
& in þe nyzt before sopar als I myght^t salmys¹ I songe, als wer þe
noyes of redars or rather singars^t abowen me I beheld^t. ¶ Qwhilst^t
also prayand^t to heuyns *with* aH desire I toke hede, on what maner 20
I wote not sodanly *in* me noys of songe I felt^t, & likyngest melody
heuy^{nly} I toke, *with* me dwellyng^t in mynde. Forsoth^t my toyth^t
continuly to myrth of songe was chaungyd, end als wer loueyng^e
I had þinkand^t, & in prayers & salmys¹ sayand^t þe same sounde I 24
scheuyd^t, & so forth to syng^e þat^t before I sayd^t for plente of *inward*
swetnes I bryst^t oute, forsoth^t priuely, for allonly befor my makar.//
I was not^t knawen of þame þat^t me saw, als in awnty^r, if þa had^t
knawen, abowne mesure þai wald^t haue worschippyd^t me, / and so 28
part^t of þe floure fayrist I suld^t ha lost^t, & into forsakyng^e I suld^t ha
fallyn. Emonge *meruayH* has kachid me in þat þat I was takyn to
so grete myrth whilst^t I was exiH, and for god to me gafe gyftis þat^t
I couth nott [aske] nor I trowed^t any slyke þinge any man, not 32
holyest, in þis life ha takyn. þerfor I trowe þis to non medfully
gyfyn bot frely to whome criste wyH; *neuer*-þe-les I trowe no man
þat^t takis bot if he specially þe name of Ihesu lufe & in so mikyH
he worschip þat^t *neuer* fro his mynde except^t in slepe he lat^t itt pas— 36
to whome is gifyn þat^t to do, als I trow þat þat same he may fulfiH.
¶ Qwharfore fro þe begynnyng^e of my chaungyd saule vnto þe he
degre of cristis lufe þe whilk^t god grauntyng^t I myght atene, in

¹ MS. saluys

whilk degre *with* Ioyfull songe godis loueynge I myzt synge, fowre
 3ere and aboute iij monethes I had. ¶ Here forsoth *with* first
 degres to þis disposinge bydis to a trew ende; after þe dede also it
 4 saff be more parfytte, for here Ioy of lufe or¹ byrnyng of charite
 is begun & in þe heuenly kyngdome endyng most^r glorius it saff
 take./ And forsoth in þis lyfe in þis degres sett^r not^r lital profettis,
 bot into a nodyr degre itt ascendes not^r, treuly als itt were in gras
 8 confermyd, als a dedely man may he restis. ¶ Qwharfor gras to
 god, louyng^r to hym *with-outyn* cessyng desire I to gyff, þe whilk^r
 both in dises, heuynes & *persecucion* gyfis me solas, and emonge
 prosperites & flateringis *with* sikyrnes makis me abyde a crowen
 12 endles. ¶ þerfore to Ihesu ioyand besily louyngis I zelde, þe whilk^r
 me, leest & wreth, has woched-safe with swete ministirs to munge,
 þe whilk^r songis of melody of þe spirit, bot hewynly, spryngis.
 ¶ Thankyngis besily *with* Ioy I saff do, for me like he has made to
 16 clerely syngars be clerenes of consciens in saule, byrmand in lufe
 endles, whilst it loues & bolnes in byrnyng, þe mynde chaungyd
 sittand *with* hete warmand, *with* desire gretly spreed, & trew lufy
 bewte of vertew It spryngis *with-oute* strife or vyce in þe sight^r of
 20 our maker. þus songe þe self in-berand, *with* mery songe gladdys
 þe longar, & labors refreschys. Many ar þe meruellus giftys &
 grett^r, bot non ar slike emonge þe gyftis of þis way, þe whilk^r full
 derely confermys in figure of schaplynes of lyfe vnsene in loueand
 24 saule, or þe whilk^r comforthis so swetely þe sittar, & comforthyd þa
 rauysch to þe heght^r of contemplacion or acorde of Aungels loue-
 ynge. Behald, bredyr, to þou I haue talde, to byrnyng of lufe
 how I com, not þat 3e suld praye me, bot þat 3e my god suld
 28 glorify, of whome I toke ilke gude dede þat I had, & þat 3e þinkand
 aß þinge vndyr [sonne] vanyte, to felow, not to bakbyt may be
 stiryd.

been 4 years
and 3 months.

[Fol. XV. a.]

Thanks and
love to God I
give,

and to Christ,

who has made
me burn with
love to Him.

Brother, I've
told you how
I got the
burning love
of God.
Glorify God
for it.

þe prayer of þe poyr lowand & to dy desyrand. &
 32 of þe prayinge of godis charite. [Cap. XVII.]

þe deuout^r poyr when he is noyd for defaute, if he wil pray he
 may, & say: "lord my god Ihesu criste, haue merycy on me &
 vouche þou safe to behald þe greuous 3ok þat on my body is putt;
 36 And þerfore my saule it taris not to kest down. My flesh treuly
 failys in greuys of þis lyfe, wharfore also gostely vertewe is made

My flesh fails
under the
griefs of this
life.

¹ MS. er

very. þat I treuly in þis world or of þis world had, aH I haue
 endyd, & noȝt is left þat my saule to a nodyr world þou lede,
 whar my tresure is *preciosist*, & my rychest substance & not
 faylynge Abydys. Wharfore *with-oute* defaut I saH lyfe, *with-oute* 4
 sorow I saH ioy, *with-uten* irksomnes I saH lufe, & þe loueand,

I call on
 Death not to
 delay,

the seand, in þe ioyand endlesly I saH be fed. þou treuly art my
 tresure & aH þe desire of my hart; & for þe, for þen I saH haue þe
 & parfityly se þe. ¶ And to dede þus I speke: "O dede, where 8
 dwellis þou? to me lifand why cumys þou so late, bot ȝit dedely?
 why halsis þou nott þat þe desirs? ¶ Qwo is I-noght þi swetnes to
 þink, þat end art of syghing, of desire begynninge, þe ȝate of ȝern-
 ynge vnfaylinge? þou art þe end of heuynes, þe mark of labirs, 12
 begynng of fruyts, þe ȝate of ioyes. Behald, I bolne, to þe I
 desire; if þou cum, sone I saH be safe. For lufe treuly rauyschyck,
 fully I maye not lufe þat I desire to, whilst I taste þe ioy þat þou
 to me saH gyfe. If it behoue me dedely, forsoith for it befallles, be 16
 þe to pas als aH my faders has gone, I pray þe tary not mikiH, fro
 me byde not lange! Behald treuly, for lufe I longe, to dy I desire,
 to þe I byrne, & no *meruaile* not for þe, bot for my sauour Ihesu,
 whome after þat I haue had þe, *with-uten* end I trow to se. ¶ O 20
 dede, how gude is þi dome to nedy mane, whos sawle *neuer-þe-les*
with lufe [is] made swete;" to mane forsoth criste treuly loueand,
 heuenly þingis behaldand, *with* fyre of þe holy goste swetely
 byrnde. ¶ After dede sothely to aungels songe he is takyn, for 24
 now in musyk of the spirit purgyd & *profetand* he dwellis. And
 forsoth in melody ful *meruellus* he saH dy, þe whilk þat swete name
 lyfand fuh pythily thoyth on, And of companys hym metynge
 wyth heuenly ympnis *with* worschipe he saH be takyn in to þe haH 28
 of þe emprowre endeles, beand emongt heuenly duellars in seet
 blissyck. ¶ To þis truly charite hym has broght þat he so likandly
 inward suld lyfe, & aH þat happyns gladly suld suffyr, And dede
 not *with* bityrnes bot *with* swetnes he suld þink; sothely þen 32
 trows he hym-self treuly to lyfe when to hym is gifyn fro þis lyght
 to pas. ¶ O swete charite, þou artt playnly swetnes darrest, þat þe
 mynde þat (þe cachis) to þi lufe þou takis so clerly þou moistis, þat
 sone aH passand þingis & vayn Ioyes þou makis to despise And in to 36
 þi desirs onely *meruellusly* to couett. In to me þou hast cume, &
 behald, aH þe inar forpartis of my saule *with* swetnes of heuenly
 myrth ar fulfilled & boylinge in gostely ioy ar plenteuus. And
 treuly þerfore I longe for lufe of þe fayrest flowre, & *with* flaume of 40

but to come
 to me, for I
 desire him.

After death,
 the good man

is taken into
 the hall of the
 Eternal Em-
 peror.

Sweet Love,

thou hast fill
 my soul with
 mirth.

fyre I am inhirly byrnē. Woldē god I suldē go fro þe dwelynge of þis exil! ¶ þus it warmys how man þinkis not bot þat felis solas in hym-self, þe hart singand in dite & takyn with charge of charite.

4 ¶ þis sothely is moste mery þat þus I take & nere I dy whils it is made þus stedfast with byrnynge lufe. Now grauntt, my best belouyd, þat I may cese; for dede, þat many drede, to me suldē be als heuenly musyk, þof aȝ now als wer in *paradise* sett stabyȝ I am sittandē in wyldernes, swetely þer soundandē A lufly songe In likyngis þat my lufe has gyn me.

Death will be heavenly musick to me.

How *parfite* lufe be clennes & lufe is getyn. And of lufe in*parfite* & fayrnes. And of thre myghtis of godis lufe, And of ryche, poyre, & almos.

[Cap. XVIII.]

Of clennes of consciens & plente of gostely gladnes & inhirly myrth, risys þe songe of ioy & byrnynge of lufe endles in mynde treuly loueandē. No *meruaile* in þis maner loueandē has lufe *parfitly* had, gret in desire, in mevinge Alway in to god dressyd, with no lettynge froo his lufe remode, with-uten strife of vayn þoghtis to criste besily cleuandē, in Ihesu euer ioyandē, fro hym

From a pure conscience rises the Song of endless Love.

20 neuer *distract*, with itt neuer meuyd, qwhom deand fles neuer desauys or fro þe swetnes of oyntment kestis downe. ¶ þe world, þe flesch, þe deuyȝ in hym has none effect, þof aȝ þai pryk hyme: bot vndyr his fete he tredys þame, þer strenght settandē at noght.

[Fol. XVI. a.] The Lover of God treads the world, the flesh, and the devil, under his feet.

24 with-uten setheyng he boyls, with grete desyre he loneyys, with swetnes he synges, with heet he schinys, in god he is delityd with-uten gaynstandyng, with goinge vp vnbrokyn he behaldis. Aȝ þinge he scumfetis, aȝ þinge he ouercomys, of aȝ þinge þat hym likis no-þinge to hyme semys *impossyȝ*. Treuly whilst any man is besy with aȝ his *vertew* criste to lufe, grete swetnes forsoyȝ in hym-self of lyfe euer-lastyng he felis. ¶ To criste treuly we ar turnyd if hym with our hole myndē to lufe we stryfe. Certan so *meruellus* a

32 þinge god is, & so likandē to se, þat I wondyr þat any man may be so wode & go oute of way þat in saule to his sizt wyl take no hede.

¶ Treuly not he þat grete & many þinges dose is grete, bot he þat mikiȝ lufes criste gret is, & of god loueyd. ¶ fforsoȝ philosophys

36 has trauayldē mykiȝ, & zitt with-uten fruytt þai ha vanischydē; And many þat *semydē* cristen grete þinges has done & *meruails* scheuydē, & zit to be sauēd þai wer not worþi: for not to doars, bot

Not to doers,

but to God-
lovers, is the
heavenly
crown.

to godis lufars is plente of heuently crowne. I aske þe, lorde Ihesu,
gif vnto me meuyng^t in þi lufe *with-ou*ten mesure, desire *with-ou*ten
maner, longyng^e *with-ou*ten ordyr, byrnyng^e *with-ou*te discrecion.
þe better treuly is lufe of þe, grediliar þat it^t is, ffor nouþer *with* 4
resone it^t is restrenyd^t nor *with* drede it is thronge nor *with* dome
tempyd. ¶ No man blistar euer saþ be þen he þat for gretenes of
lufe may dy. ¶ No creature treuly may lufe to mykiþ. In aþ
oþer þinges aþ þat is to mykiþ turnes to vice: bot *vertew* of lufe, 8
þe more it passys more gloriu^s it sal be. ¶ þe lufar treuly longis if
he by hym ha not be liknes þat he lufis. þerfor it is sayd^t: *Nun-*
ciate dilecto quia amorem languo, þat is to say: “schew to my lufe
for lufe I longe,” Als who say: [for] þat I lufe I se it^t not, for lufe 12
also in body I wax slaw. Turnyd forsoth *with* aþ my hart to
criste, first^t be trew penance I am tyde, & so aþ þinge þat to vanite
longis forsakand / After þe taste of gostly swetnes to syng^e in
soundly loueyng^e godly it saþ be rauischyd^t. Wher of ysai: *Ego* 16
cantabo dilecto meo. & in psalmo: *In te cantacio mea semper.*
þat is to say: “to my lufe, I saþ syng^e,” And in psalme: “In þe
my songe is euer.” þa þerfore þat þus in godis lufe has lyfid^t And
in inwarð flayr swetely byrnyd^t, In dede no meruayle *with-ou*ten 20
drede, treuly *with* Ioy fro þis lyghtte passys, And after dede
heuynly kingedomes ascendis. ¶ Of þe flaume þerfore of godis
lufe it is, þe mynde þat it takis to wond, þat it say: “wondyd
with charite I am,” & longinge I am made for my lufe—wher of 24
it is sayd^t: *Amore languo*, “for lufe I longe”; ¶ And to moste,
þat so it go in to þe lemman þat þe self & aþ odyr þinges it forget
besid^t crist. þerfor he says: / *pone me vt signaculum super*
cor tuum, / þat is to say: “Als a token sett^t me on þi hart.” 28
¶ ¶ Qwhat is lufe bott *transformyng^e* of desire In to þe þinge lufyd?
Or lufe is grete desire of fayre gude & lufely, *with* continuance of
þoghtis goand in to þat þinge þat it lufys; þe whylk^t when it has
it, þen it ioys, for ioy is not causyd bot of lufe. Aþ lufand to þer 32
lufe treuly ar likkynd^t, & lufe makis hym like þat lufys to þat þat
is lufyd.

They for-
sake all vain
things.

Love is a
transforming
into the thing
lovd.
[Fol. XVI. b.]

All things
desire love.

¶ To be lufyd^t treuly noudyr god nor oþer creature dedeins or
forsakis, bot gladly aþ þingis sayes þa walð be louyd, & of lufe þai 36
ar glad. In lufyng^t treuly þa ar not heuy, bot if þa A vnkynde
þinge þa ha lufyd or if þat þinge þat þai lufyngly soght þa trow þa
may not hafe. / þies in godis lufe ar neu^er, bot in lufe of þe world^t
& wymm^en þis oft^t tymes happyns. ¶ I dar not say þat aþ lufe is 40

gude, for þat lufe þat more in creaturis is delityd þen in þe maker
of aH þinges, & luste of ely bewte settis before gostely clernes, is il
& to be hatyd, for it turnys fro luf endles & turns to temporah þat
4 may not last. ¶ 3it perauntyr þe les it saH be ponyschid, for more
it desires & ioys to lufe & to be lufyd þen to fyil or to be fylyd.
¶ þe fayrer a creatur is, more lufely in þe sight of aH it is. / þerfore
8 sum was wont besily to geet heel of schaply forme þen of despisyd,
8 for it has many occasions to brynge to yH; And kynde techis þe
fayrer þinge more swetely to be lufyd: neuer-þe-les ordinate charite
sayes more gude þe more is to be lufyd, for ilk fleschly beute is as
hay lightly vanischand, gudelynes treuly bydis. / & oft-tymes god
12 seek & of þe world despisyd chesys, And strong & fayr forsakis—
wharfore in psalme it is sayd: *Tradidit in captiuitatem virtutem*
eorum, & pulcritudinem eorum in manus inimici / þat is to say:
“þer verteu he has gifyn to bondage, & þer fayrnes to handes of
16 þer enmys;” & in a nodyr plas: *habens fiduciam in pulcritudine*
tua fornicata es, / þat is in englis: “haueand trayst in þi fayrnes,
þou has done fornicaciõ.” ¶ Of lufe it is also, mynde to melt,
als it is writyn: *Anima mea liquefacta est, vt dilectus locutus est,*
20 þat is to say: “my saule is moltyn, as my lufe spak.” Swete lufe
treuly & deuout þe hart in godis swetnes meltis, so þat þe wiH of
man with þe wiH of god in woundirfuH frenschip is made on. / In
whilk onhede slikt swetnes of likynge hete & songe to a lufand
24 saule is insched, how grete þe felar may not teH. ¶ Lufe forsoth
✓ has strenght in spreding, in knytynge, & turnynge. Spreding
treuly, for þe bemys of his gudenes not only to frendis & neghburs
bot also to¹ enmys & straungers it spredys. ¶ Knytynge treuly, for
28 lufars it makis on in deyde & wiH, & criste a ilk holy saule it makis
one. He treuly þat to god draws, one spiritt is, not on kynde, bot
grace & on[h]ed of wiH. ¶ A turnyng strenght Also has lufe, for
þe lufand it turnys in to þe lufyd & beris in to hym. Qwharfore
32 fyer of þe holy gost the hart þat it treuly takis, al hoyH itt byrnys,
& als wer in to fyer it turns, And in to þat forme it ledis þat to
gude is likist. Ellis had not bene sayd: *Ego dixi dii estis & filij*
excelsi omnes, þat is to say: “I haue sayd þe ar godis, & aH þe
36 childer of hee god.” ¶ fforsoth sum men to-gidyr so has lufyd þat
nerhand þai troude bot on saule in þam both. ¶ Treuly þe pore
man of wardly gude, þof he be rich in mynde, fro slike lufe is fare: [Fol.VII.a.]
¶ He treuly þat eyr behoues to take & seldom or neuer may gyf,

Nature says
“Love the
fairest.” But
ordred Love
says “Love
the good.”

Love is
strong to
bind, to
spread, to
convert.

¹ MS. te

meruail wer if he had a frende in þe whilk in aH þinge he myght
 trist. Of oþer þefore trowed vnworþi treu lufe, criste he has a
 stedfast frend; of hym faithfully ask he what so he wyH. Qwher
 mans help treuly failys, with-out doute god's is nere. ¶ More pro- 4
 fetabiH neuer-þe-les it wer to þe ryche, a holy pore man if he chase
 to his frend speciaH to whome he wald comon aH þat he had &
 gladly gyf hym, 3a more þen þe pore wald, & hym lufyd affectu-
 usly Als his best And kyndest frende. þefore criste sayd vnto 8
 ryche: "frendes make 3ou," forsoth menand holy pore & ar godis
 frendes, & gladly god gifys to trew lufers of slyke pore for þer lufe
 ioys of paradise. I trow sothely þat slike rich of þer frenschip suld
 be wele plesyd! bott now is trew þe vers þat is sayd: *pontus erit* 12
siccus cum pauper habebit amicum, "þe see saH be dry when þe
 pore man has a frende." Some riche sothely I haue fun þat to holy
 pore als þame þoght gifyg þer mete, clething þa wald not gyff or
 odyr necessarys, trowand it wer I-nogh if þat þa gif bot mete: & 16
 so þa make þam self frendis or in parte, no more karinge for fren-
 schip of gude pore þen il pore; And aH þinge þat suld be gifyn
 of any prys, to þame self & þer childyr þai sayf. & so holy pore to
 þame no more is haldyn bot os þai ar to odyr of þer gude doars 20
 þat clothis gifis þam or oþer gude. And 3it þat is wars, pore to
 ryche semys full grete byrdyne.

Where man's
 help fails,
 God is near.

He gives
 Paradise to
 lovers of the
 poor.

To the rich,
 the poor seem
 a great
 burden.

Of þe loovynge & myght of charite, & of þe warldis
 forsakyng & þe way of penans to be takyn. 24

[Cap. XIX.]

Love is the
 beauty of the
 Soul.

Charite qwene of vertew, þe fayrest sterne, is bewte of þe saule,
 þat in þe saule dois al þis þinges, þat is to say: it wondis it,
 it makis it longand, it moistis, & meltis, & makis fayr; it gladdis & 28
 enflaunys; qwos ordinat dede is fulfare habet. / AH vertew, if it
 treuly be callyd vertew, behouys with-out doute þat in charite it be
 rotyd. No vertew treuly may he hald þat in godis lufe it has nott
 sett. ¶ Qwho sothely with-oute godis lufe vertews or gude dedis 32
 multiplis, Als into a preuay bothomles precius stones he kestis.
 ¶ Scheuyd it is & knawen þat aH dedis þat men dose, in þe end
 heel to gett þa help not if in goddis charite & of þi neghbur þa be
 not done. Qwharfor sen charite only is þat vs makis blissyd, rather 36
 we aw owr lyfe desyre to loys, þen with mynde or mouth or dede
 charite fyll. In þis ioys stryuars with syn, In þis ar crownyd

It alone
 makes us
 blessed.

ouercomars. ¶ Inparfyte treuly is ilk cristyn þat to erthly riches drawes *with* lufe, or to any worldly solas is loynyd, for he forsakis not aH þat he has, *with*-oute þe whilk to perfeccion no man 4 may cum.

¶ Qwhen any man treuly god partitely desiris to lufe, aH þinge als wele inwarð as vtward þat to godis lufe ar contrary & fro his lufe lettis, he stodyd to do away. And þat a man do þat, treuly 8 grete besynes he has, for in doynge grete stryuis he sal suffyr, aftirward treuly swetttest rest he saH fynde in þat þat he sekis.

¶ We haue hard þat þe way is straytt, but ledys to lyfe. The way of Penance is straight, but leads to life.

12 þis is þe way of penance þat few fyndes ; þe whilk perfore strayt is callid for be it, And it be ryght, þe flesch fro vnlefuH solace of þe warld is nakkind & þe saule fro schreyd lykynge & vnclene þoghtis is restrenyd & only to goddis lufe it is dressyd. Bot þis is seldum fun in men, for none neyhand sauys þat to god longis, bot 16 erthely ioy þai seek & in þat þai er delitydd, wharfore þer bodily appetyte folowyng & gostely despisyng, aH the wayes to þer sawlis heelfuH þa forsak & þa vgr als strayte, scharp & vnabyH to be borne to þer lust. ¶ Neuer-þe-les euery dedely man awght to

20 charge þat be þe way of ryches and fleschly likeynge & lust to þe kyngdome heuynly sal he neuer cum ; / for sothe sen it is writtyn of criste : *quod oportuit christum pati & ita intrare in gloriam suam,* / þat is to say : “ þat criste behouyd to suffyr & so entyr his ioy,”

24 ¶ If we be membyrs of owr hede Ihesu criste, hym we saH folow : & if we lufe criste, Als he has gone vs bus go, els now ar we his membyrs, for fro þe hede we ar deuydyd. ¶ If we fro treuly be sonderyd, greetly it is to dreck, for to þe feende þen ar

28 loynyd, ¶ And in þe last doyme criste is to say : “ I haue knawen þow.” / He treuly be a noyus þate & a strayt way to heyn ; how wiH we þat wrechis & synnars ar, of poyr vnyte & *with* vnlefuH & flaterynge of þis warld to owr lyst vanyte & softnes of flesch & likynge desyre & neuer-þe-les an

32 to cum *with* criste reyn ? ¶ Criste when he was ryche, becumyn poyr : And we when we ar poyre, no þinge is mykiH couet Als to be or seym plenteuus. ¶ Criste when

36 lorde of aH, is becum seruand of aH : And we whils he was greet god, is becum a meke man : And he was seyk & sympil men, in so mykiH for pryde we rays

40 wer goddis. / He *with* men was conuersant, þat vs to

we desire
earthly
things.

myght rayse : & we be aH ovr lyfe erthly þingis desiris. ¶ Schewid þerfore it is þat hym we lufe not, for ovr wiH to his we wiH not meyk, no to fulfil we besy not þat ilk day we ask sayand : *fiat voluntas tua sicut in celo & in terra*, “þi wil be done als in heuyn 4 & in erth.” In vayn forsoyth slyke men trowis þe heritage to haue with þame þat is chosyn, for of cristis gaynbyinge þa ar no partiners þe whilk þe bloyd be whome we ar gaynboght be þer wyckyd & vnclene warkis þa despys & frely to þe fendis bondage þam-self 8 zeldis.

Such men
shall have
no part in
Christ's Re-
demption.

¶ Of þe fayrnes of mynde, vanite of the warld & lufe of god & ovr neghbur knyttyd, and qwedyr parfite lufe may be loste & gettyn in þis way. 12

[Cap. XX.]

[Fol. XVIII.
a.]

The virtue of
our life lies
in spurning
vanity and
sticking to
Truth.

If þou be gladenð in fayrnes, know it wele, for fayrnes of þi mynde of þe hee fayr saH make þe beloued if it to lufe of hym onely þou kepe vnfyllyd. þe flesch sothely abylyt to royt with aH hys 16 bewte is ful febyH & to be despisyd, for it soyne passand aH þe lufars begilis. þe vertew þerfore of ovr lyfe in þis standis : þat, vanite spisyd & spurnyd, to trewth vnpartyngly we draw. ¶ AHe ly pingis ar vayne whilk in erth ar desyryd ; trw sothely ar þat 20 may not be sein, heuynly & euerlasting. Treuly ilk cristen man in þis of gode schewis hym-self chosyn þat þies erthly þinges he sett at noght, AH-to-gidy in godis desiris spreed and þer-of he takys a preuay sounde of lufe, þat no man with worldly desirs is vmbe- 24 lappid, fro þe sauour of heuenly Ioy wrechedly he is withdrawn. And no meruayH of þe schinyng sawl & barely to lufe of euerlastyng besy & criste vnwerely desireand ha[r]tis capacite with plente of swetnes is wonte to be fulfillyd, so þat in þis Mery flesch als wer 28 of aungels lyfe with sounndly myrth þai ar gladind. þerfore if our lufe be pure & parfyte, what-ener our hart lufys god it is. ¶ If we truly ovr-self & aH oþer creaturs þat ar to be lufyd not bot in god & for god we lufe, what odyr in vs & in þame bot hym we lufe ? 32 ¶ Qwhen ovr god treuly of vs with hole hart & aH vertew is lufyd, þen without doute & our neghbur, & aH þat is to be lufyd, rightest is lufyd. ¶ If our hart þerfore before god & in to lufe of god we sched, with hyme bwne & with god haldyn, what is þer more with 36 whilk any oþer þinge we may lufe ? ¶ In lufe treuly of god is lufe of my neghbur. ¶ þerfor als he þat god lufys he can not [but]

If our love
be pure, it
loves God.

Love of God
is love of our
Neighbour,

man lufe, so he þat criste treuly can lufe no þing^t in hym bot god is
 he preuyd^t to lufe. Also aH þat we ar lufyd [&] lufys, aH to god,
 þe wel of lufe, we zelde: for he þat aH mans hart to hym-self com-
 4 awndis be gyfyn, Al desyrs also & aH meveyngis of mynde in hym
 he desyrs to be festynd. fforsoth he þat truly god lufys no þinge
 in his hart bot god he felys, & if he fele non oper þinge, nozt ellis
 he has; bot what so he has, for god he lufys, & noght he lufys bot
 8 þat god wiH he lufe; wharfore no þinge bot gude he lufys, & so aH
 hys lufe god is. fforsoth þe lufe of þis man is trew, for hym-self to
 his makar he *contourms* þe whilk aH þinge for hym-self has wrought,
 & so he for god aH þinge lufys. Sothely when lufe of euerlastyng
 12 in ovr saules is treuly kyndylt, *with-out* doute aH vanite of þis
 world, & aH fleschly lufe, bot als foulyst fylth is haldyn; And
 whils þe saule to besy deuocyon gyfyn no þinge bot plesance of þe
 makar desyrs, *meruelusly* in þe self *with* fyer of lufe it byrns, þat
 16 soytly in gostly godis profetanct & growand hens-forth in to þe
 sliper way & broid þat to dede ledis it fallis not, bot *raþer* *with*
 a heuenly fyer vp raysid in to *contemplatyue* lyfe it gose & ascendis.
 ¶ Lyfe treuly *contemplatyfe* of any man in þis vale of teris vnto a
 20 lytil is not *parfityly* gettyn bot if þe hart of hym before he feyl
 byrne *with* fyre of lufe & his consciens he knawe *with* honily
 swetnes multyn. ¶ So no *meruayl* a man treuly *contemplatyfe* is
 made, qwhilst he both tastyng swetnes & byrnyng felynge, for þe
 24 gretnes of lufe oft-tymes nerhand he dyes; ¶ And *þerfore* in hals-
 yng of endles lufe Als wer bodily he is festynd, for vnecessyngly
 behaldyng^t, to þat lizt vndescryed^t to se *with* aH his desir he besies
 hyme to go vp. ¶ fforsoth, slyk^t a man no *comforth* bot godis in
 28 his saule can graunt^t, in qvos lufe now longyng, to þe ende of þis
 lyfe he is made desire, greuously criand *with* þe psalm: *Quando*
veniam & apparebo ante faciem dei? / þat is to say: “qwen saH I
 cum & appere before þe faace of my god?” ¶ þis is *parfite* lufe,
 32 bot qwedyr þis standyng in lufe, ons had, any tyme may be lost,
 not vncongruly may be asked. ¶ Qwyls man truly may syn,
 charite he may lese; bot not may syn, is not in state of þis way, bot
 of þe cuntre abofe: qwarfore ilk man, how euer so holy he be in þis
 36 lyfe, 3it may he syn, & deedly, for þe dreggis of syn in no pilgrim
 of þis lyfe is fully slokynd^t Aftyr comon law. Truly if *þer* wer any
 slike, þe whilk nawdyr desir, nor *tempyd* myght^t be, to þe stat^t of
 heuyn be þat rather þen of þis way he suld longis, nor to hym wer
 40 mede not to fawt, qwyls he may not syn [I wot not]. ¶ If any slike

and conform-
ing oneself to
God.

A truly con-
templative
life in this
[Pol. XVIII.
b.]

Vale of Tears
is attaind
only by Love.

This a man's
love of God
be perfect.

yet he may
sin.

for the flesh
strives
against the
spirit.

But the perfect
lover
avoids every-
thing that
may hinder
his love,

he desires
only his
Maker,

he feels the
Fire of Love,

lives sweetly
and dies
safely.

be lifand^t ovr-qwher in flesh [for I say for me: flesh] desirs agayns þe spirit, & þe spirit agayns þe flesh; And after þe inward mane, to godis lufe I am glad, bot 3it I can not so mykH lufe, þat fleshly desire I myzt^t barely slokin. ¶ I trow neuer-þe-les þat o 4 degre of parfite lufe þer is, þe qwhilk^t qwho-euer atenys it, afterward^t he sal neuer lose. A noþer trully it is to may loos, & anodyr alway to hald þat he wil not leef þof aH he may. ¶ Parfyt trully þamself abstenys, als mykH as in þam is, fro ilk^t þinge with qwhilk^t þer 8 perfeccion may be destroyd^t or ellis lett. ¶ With frenes trully of þer lyst^t with grace of god þai ar fulfillyd, with qwhilk besily þa[i] ar stiryd, gude to lufe, to speke, & doo, / And fro iH of hart, mouth & wark^t þai ar wyþdrawen. ¶ Qwhen man to criste þefore parfitely 12 turnyd, al þing^t passand he despisis, & hym-self in only desire of hys makar in-moueably, als for deedlynes for þe corrupcion of flesh he is letyn, he festins, þen no meruayH, his myghtis manly vsand, ffirst, als wer heuyn opynd, with his vnderstanding^t eghⁿ heuenly 16 citisenes beholdis, & aftirward^t swettist^t heet, als wer byrnynge fyre, he felys; ¶ þen with meruellus swetnes he is taght, & so forth in songly noys he is ioyd. þis þefore is parfit charite, qwilk^t no man knew bot þat it^t toke; & he þat it has takyn, it neuer leuys; 20 swetely he lyuys, & sikirly he sal dy.

Of profett^t & worþines of prayer and meditacioun.

[Cap. XXI.]

[Fol. XIX. a.]

The God
knows what
we shall pray
for, we ought
to pray,

to get grace
here and joy
hereafter,

as well as for
the Angells.

þis stabilnes of myend^t to get^t & with-hald^t, besy prayer helpis 24 mikyH; for if it in mynde be groundyd, myght of fendis it vndoio. ¶ þof god trully aH þinge knawe, And or we any þinge ask^t, parfitly he knows what we wil ask^t, to pray 3itt vs awe for ma[n]y cause. For criste, to vs to pray, ensaumpyl gaf qwhen in prayer 28 allon in þe hyH [he] nyghtyd. And for it is þe ApostiH comament: *Sine intermissione orate; oportet enim orare, & non deficere.* / “with-owtyn cessyng^t pray 3e; to pray sothely it behouys, & not to fayl.” Also þat we may be worþi grace in þis lyfe, & Ioy in tyme to 32 cum—// Qwharfore “askis & 3e saH take. He þat askis takis, & to þe callar it sal be opynd.” ¶ Also for Aungellis our prayers to god offyr, to help þer fulfillyngis. Thoghtis trully & desyrs only to god ar bare & opyn: 3it Aungels knaw qwhen sayntis worthy & holy 36 þingis þinkis, & with lufe of lyfe endles gretely ar enflaumed^t, be gods

scheuinge, And be experiens of þer vtward dedis, for þa see þame
 onely to god saryf; qwarfore to daniel þe Aungel sayd: *vir desideriorum es*: “A man þou art of desyres.” ¶ Also for be continuance
 4 of prayer þe saule is byrnt *with* fyer of godis lufe; oure lorde truly
 be his profett says: *nonne uerba mea quasi ignis & quasi malleus*
conterens petras? “Ar not my wordis als fyre byrmand, & als a
 8 mel stonys brekand? þe psalme also says: *Ignitum eloquium tuum*
vehementer, “þi spech hugsly is byrnyd.” Bot [now] many þer ar
 þat soyne worde of god fro þe mouth, And hartis kestis oute, it not
 sufficiant þer rest in þam: & þefore þa ar not byrnyd *with* heet
 of cumforth, bot kold þa byde in sleuth & necligens; Also after
 12 innumerabil prayers & meditacions of scripture, for forsoth in
 mynde nawdyr þa pray nor þink, qwhyly odyr þat al sleuth puttis
 bak, *with-in* schortt qwhyly ar gretely byrnyd, & in cristis lufe ful
 strong. þerfor ful weil it felois: & *seruus tuus dilexit illud*, / þat
 16 is to say: “& þi seruand it has lufyd.” þefore truly he is byrnyd;
 for þi worde, lord, he lufyd, þat is to say, to se & aftir it to wyrk.
 þe soynar he has soght þen þine, [& has taken of þe þe & þine. that it may
work after
that love.
 Odyr serue þe for to haue þine] & litil for þe þai care. Truly þe
 20 feyn vndyr þi seruic þa wald be, wardly worschyp to geet, &
 emonge men to seme glorius; bot qwhyly þa ioy few þingis to
 fynde, many þa lose, for þe & þin, And þam self & þaris. ¶ To
 pray also vs behoues, þat sayf we may be; þefore Iamys warnes,
 24 sayand: *Orate pro inuicem ut saluemini*, / “for 3our-self prayes,
 þat 3e be sauyd.” ¶ Also þat we be not made slawe, & þat in We should
pray to be
always occu-
pied,
 guyd continually we be occupyde; þefore is sayd: *Vigilate &*
orate ne intretis in temptacionem, / þat is to say: “wake 3e &
 28 prayes, þat 3e entyr not in to temptacione.” Euer truly we awe to
 pray, or reed, or þinke, *with oþer* dedis profetabyl, þat our emy
 neuer fynd vs ydil. ¶ Bot it is to take hede *with* all besynes þat
 we wake in prayer, þat is to say, *with* handis þoghtis not be endid, that our
Enemy may
never find
us idle.
 32 þat widraues mynde, & makes forget qwhidir it is bowne, And alway
 lettis, if þai may, þe effect of deuocion to ouer-cum, þe whilk mynde
 of þe prayand suld perseyf if he *with* wakirnes, besines & desyr,
 prayd.

36 þat lyfe contemplatyfe is worpiar & meedfullar þen
 actife. And of boyth in *preching* & *prelacy*.

[Cap. XXII.]

[Fol. XIX. b.]

Of sum truly it is doutyd^t qwhilk^t lyfe is more meedfuH And
 bettir, contemplatife or actiue. / Not^t to fewe it semys þat
 actife is meedfullar, for many dedis & prechingis þat it vsis. / Bot
 pies ar vnknawand^t, for vertew of contemplatife þai knaw not. // 4

3itt many actife þer ar bettir þen sum contemplatyfe; bot best con-
 templatife ar hear þen þe best^t actife. ¶ Þerfore we say: lyfe
 contemplatif barly is þe better, þe swettar, & þe worpiar, & more
 meedfuH als enens verray meed, þat is ioy of god^t vn-wrought^t, 8
 for he more byrnyngly lufis god; & more grace is askyd, if con-
 templatife lyfe reght be led, þen Actyfe. ¶ Resun of feruent^t
 lufe in lyfe contemplatife [þen in actyue is, for contemplatyue]
 in rest^t ar of mynde & body, & þerfore before aH deedly swetnes 12
 of endles lufe þa tast. Actif truly in labyr & vtward^t rynnynge
 sarifis god, & [in] in ward^t rest taris bot^t lityH, wharfore þa may
 not^t be delityd^t bot seldum & schortly; contemplatife sothely als
 wer besily lufe with halsyngis of þer lemman. ¶ Sum for soth^t 16
 gaynsettand^t, says: ¶ Actife lyfe is more fruytfulH, for warkis of
 mercy it doys, it prechis, & slike oþer dedis wyrkis; Qwarfore more
 meritory it is. ¶ I say nay, for slyke warkis langis to accidentale
 reward^t, þat is, ioy of þinge wrought^t; And so may on þat sal be takin 20
 in-to þe ordir of Aungels, haue some meed^t þat he sal not haue þat
 sal be in þe ordyr of cherubyn or seraphyn, þat is to say, Ioy of sum
 gude dede þat he dyd in his lyfe, þe whilk^t a nodyr þat passis in
 godis lufe with-out comparison, dyd not. Als oft^t tyems it happyns 24
 þat sum of les meed is guyd, & preches; A noþer prechis not, þat
 mikyH more lufys: is not he þis better for he prechis? no; ¶ bot
 he þis þat more lufys, hyar & bettir is; ¶ þof he be les in prechinge,
 sum meed he sal haue þat þe more was not worpi for he prechid 28
 not. ¶ Scheuyd þerfore it is, þat mane is not holyar or hear for
 vtward^t warkis þat he doys. God truly þat is þe behalder of þe hart,
 rewardis more wyl þen dede. / þe dedis truly hyng^t of wyH, not wiH
 of dede. / For, þe more byrnyngly þat a man lufys, in so mikyl to 32
 hyar reward^t he ascendis. ¶ Þer is treuly in trew contemplatif men
 a ful swete heet & plenteusnes of godis lufe, of þe whilk abyding^t,
 in-to þame is send a ioyfulH sownd^t with myrth vntrowed^t: And þis
 in actife men in þis lyfe ar neuer fun, for only to heunyly þingis þai 36
 take not hede þat so in Ihesu þa myght be worpi to ioy. & þerfore
 worpily actife lyfe is put be-hynd^t, & contemplatyf in þis present [&
 in] lyfe to cum worpily is preferryd.

The best con-
 templative
 life is higher
 than the best
 active.

For the
 Active-Life's
 deeds are
 rewarded by
 joy in the
 deed done.

Man is not
 the holier
 for outward
 works done,
 but for his
 will.
 The more he
 loves, the
 higher re-
 ward he shall
 have.

¶ Qwharfore in þe meetbuyrd^t of trew Salamon þe pilars ar 40

- siluer, & his resting-place gold. ¶ Pilars of þe chayr ar stronge vp
berars And gude gouynours of holy kyrk: þis ar siluer, for in
conuersacioñ þai ar clere, & in preching ful of sounde. þe resting-
4 place gold ar men *contemplatife*, in þe whilk in he rest beand, criste
specially restis his heed. / & þa forsoth in hym syngulerly restis.
þis ar goldly, for purare & darrar þa er in honeste of lyfyng, ¶ And
reddar in byrnyng of lufyng and *contemplacioñ*. ¶ God forsoth
8 before has ordand hys chosyn diuers seruys to fulfyH; to ilk man
truly it is not gifyn al offis to execute or fulfyH, bot ilk man
has þat to his state is moste acordyng. Qwarfore þe Apostil says:
Vnicuique nostrum data est gracia secundum mensuram donacionis
12 *christi*, / þat is to say: "to ilkoñ of vs is grace gifyn aftyr þe mesure
of *crists* gyft." Sum truly of rightwesly gettyn gude dos almus,
odyr to þer dede þe treuth defendis. ¶ Odyr godis worde clerely &
strongely prechis & to odyr to preche in þer writtyng þa scheu.
16 Odyr for god grete penance & wrechidnes in þis lyfe sofyrs. ¶ Odyr
be þe gift of contemplacion only to god ar besy, & criste to lufe
þame-self straytly þa set. ¶ Bot *with-oute* doute emang al *a-statis*
þat ar in þe kyrk, *with* a speciall gift þa ioy þat ar becum con-
20 *templatife*, in god's lufe now wer þa worþi singandly to Ioy. ¶ If
any man truly both lifys myght gett, þat is to say *contemplatife* &
actife, & þame keep and fulfyH, he wer full greet, þat he bodily
seruys myght fulfyH & neuer-þe-les in hym-self fele heuenly sounde
24 And in to Ioy of heuynly lufe syngandly he wer multyn. I wot
not if euer any deedly man had þis; / to me *impossibil* it semys þat
both to gidyr be. / Criste truly in þis party emonge men is nott to
be now[m]byrd, nor his blyst modyr emong wymmen. ¶ Criste
28 truly had no serithyng þoghtis, & *contemplatife* he was not in comon
maner als sayntis in þis lyf ar *contemplatife*; hym nedyd not treuly
labyr als vs nedis, for fro þe begynnynge of his *consaueing* he sawe
gude. ¶ No *meruayl*, be grete exercise of gostely warkis, in-to vs
32 cums a sowndly Ioy, & sownd swettist we take fro heuyn, And so
forward in rest we desire to stand, þat *with* greet swetnes we may
Ioy. / He, þerfore, actife life þat sarifis wele, to *contemplatif* lyfe he
is besy to go vp. Qwho truly *with* gift of heuenly *contemplacioñ* in
36 maner forsayd is raysyd, to Actif cums not down, bot if *parauntyr*
he be *compellyd*, *gouernans* to take of cristin—þat seldom or neuer
I trow has happynd. ¶ Odir truly *contemplatife* to þat welle may
be chosyn, for les *with* heet of lufe þai ar taght. ¶ Les sayntis for-
40 soth to offys of prelacy sum tyme ar more abil þen gretter, for about

In Solomon's
chariot, the
pillars are
silver, and
the bottom
gold (Sol.
Song, iii. 10).
Contempla-
tive men are
the gold.
[Fol. XX. a.]

Every man is
given what
best suits his
state.

Some are
martyrs;
some preach;

some contem-
plate God, ✓

and these Joy
in His love.

Christ had
no erring
thoughts;
He was not
contempla-
tive after the
manner of
this world's
saints.

He that lives
well his
active life is
taking steps
towards the
contempla-
tive life.

vtward besines more acordingly þa sal behaue þam-selfe, þat in inward desirs *parfitly* myȝt not rest.

That birnyng of lufe, vis & syns purgis; & of þe tokyns of trew frenschip. [Cap. XXIII.] 4

The burning of love purges all vices, it will not permit deadly sin;

whilst the true lover is borne towards God, all things that ent him off from God displease him.

[Fol. XX. b.]

Perfect life is the casting away of all worldly burdens, forsaking of father, mother, and all possessions for Christ's sake, and, after bitter sorrows and transient business of spiritual matters, to be carried up to see heaven's joy.

In his mind shall be such sweetness as belongs to the Angels. Perfect man does not need to be purged with fire after this life. Perfect love however does not make a man sinless, but that the sin does not last.

Byrnyng of lufe, in-to a sawl truly takyn, aH vicis *pourgis*; both to mykiH & to lityH it avoydis, & beute of aH *vertues* it settis; *with* deedly syn standis it neuer, & if it do *with* veniaH, bot neuer-þe-les so byrmand may be þe meuyng^t & desyre of lufe in god, þat 8 also al veniaH synns it wastis, also *with*-oute þingis in dede of þe same syns veniaH; for whilst þe trew lufar in-to god wiþ strong and feruent^t desyre is borne, aH þinge hym displeis þat fro þe sight of god *with*-drawes. ¶ Qwhils he treuly in songly ioy is gladinde, 12 hys hart^t may not expres þat he heuynly felys. And þerfore for luf he longis. /

Parfyt men also, to life to cum neuer beris þat may be byrnyd, for in þe hete of cristis¹ lufe is wastid al þer synnes. Bot þat no 16 man weyn in vayn him self *parfite* qwen he is not, ¶ Here he qwhen þat a man has in hym self *perfeccioñ*. ¶ Þis truly is lyfe of *parfyt*: al charg^t of warldly erands to kest a-way, ffadyr and modyr^t & aH þi gudis, for crist to forsake; aH gudys passand, for 20 endles lyfe to despise; warldly desyres *with* longe labir to destroy; lichery & aH vnlefuH meuyngis, as it is possibiH to refrene; in our makers lufe onely to byrne, ¶ After bittir sorows & passand besynes of gostely warkis, swetnes of heuently *contemplacioñ* to feel; & so, þat 24 I of men priuelegid^t speak, for Ioy of godis lufe in to gostly songis or heuently sound^t behaldandly for to be takyn, ¶ And in [in]warldly rest, aH sturbelans put bak, swetely to byde, In so mykiH þat, whilst to godis mane no þinge is lefuH vtward to wyrk, swetnes of 28 endles lyfe, in likyng songe, in myrth vn-mesurd^t, *with*-in is takyn to sownd^t. ¶ No meruail þus slyke swetnes he saH haue in mynde als Aungellis has in heuyn, þof aH not so mykiH. ¶ On þis wyes sothely is mane made *parfyt*, & with fyer to be purgyd^t hym saH 32 not neyd aftyr þis lyfe / qwhome byrmandly in flesche beand^t fyre byrnys of þe holy goost. ¶ And zit þis *parfyte* lufe makis not^t a man ay not to syn, bot þat syn in hym not^t last, bot sone *with* fyer of lufe it be wastid. ¶ Slyke lufars truly of Ihesu crist, þare prayers 36 says not like odyr rightwysmen, for, sett^t in rightwis mynde &

¹ MS. tristis

rauschid *with cristis lufe* abown hym-self, he is takyn in-to Such a lover, carried above himself, is lifted up into wondrous joy.
meruellus myrth, & sownd in to hym goodly scheed, als wer *with*
 notis his prayers he singis, Also fro his mouth in melody offerand
 4 fro mans feling hyd, to god, And him is fuH bryght. ¶ Strenght Spiritual power has now so far overcome the burden of the flesh that he may ever rejoice in Christ.
 truly & gostely *vertew* in hym heuynes of þe flesch into so mykiH
 now has *ouercum*, þat he in criste ay may be glad, qwhos hart in-to
 fyer of lufe *turnyd* varely felis heuenly heet, þat the gretnes of so
 8 byrnyng lufe vnneþ he may bere *with* lyfe; bot þe gudenes of
 god hym kepis to tyme ordand, þe whilk hym gaf þat he so mikyH
 miȝt lufe, & truly say 'for lufe I longe'; Als seraphym byrnyd he
 byrnys & lufis, he syngis & Ioy, he lufis & warmis; & þe more
 12 plesand he is, þe hattar in lufe þat he byrnis; ¶ not onely deed he
 dredis not, bot vnto dy he is glad *with* þe apostih: '*Mihi inquit*
cristus viuere vita est, & mori gaudium,' / þat is to say: 'Criste to
 me is lyff; & to dye, greet ioy,' &c.

16 Pat *parfite lufe*, *with* gode no þinge mengis, & qwy;
 & þat it is needfut to lufe; and of þe blyndnes of
 flesch lufe. [Cap. XXIV.]

Iff we *partitly* forsake filthes of syns & vis of þis world, noþing [Fol. XXI. a.] If we altogether forsake the filths of sins and vice of this world, we love nothing but God. A man has no joy except what arises from the good he loves, therefore the more he loves God the more shall he rejoice in Him. No man has this joy if he seek anything beside God. God will be loved in such a way that no man shall have share in that love. All or nothing He takes, for He redeemed thee wholly, body and soul; in these
 20 bot god we lufe. In our neghbur, qwhat lufe we bot god,
 qwhen we not bot for god, and in god, hym wiH lufe. ¶ How suld
 god truly be aH in aH, in mane, if any þing wer besyde his lufe? no
 man truly has Ioy, bot of þe gude he lufis. / þe more þefore þat
 24 man god lufis, þe more plenteusly (no *meruayH*) in hym he sal Ioy:
 ¶ ffor þe more besily & feruently any þinge we desire, þe more
 hartly it gettyn we Ioy. þefore truly has a man Ioy for he has
 gode, ¶ and god truly is þat Ioy; þe whilk forsothe none of þame
 28 has, þat any þinge besyd god, sekis. If I truly for my-self any
 þinge desyre, & my gode of þat desire I set nott end, sikyr it is of
 my-self I hafe made a traytur, & of þe gilt hyd opynly I am
 scheuyd. God truly on þat wyes wiH be lufyd, þat no man *with*
 32 hym in his lufe be mengyd: ffor if þou þi hert deuidys & dredis
 not a nodyr þinge *with* hym to lufe, *with* oute dowt knawe weH of
 god þi luf forsakyn, þe whilk a part of lufe vochis not safe forto
 behald; / AH hole truly or nocht he takys, ffor hole he þe gayn
 36 boght. þi body forsoth & þi saule, in þe syn of þi Fadyr Adame was
 dampned: Qwharfor god into þe maydyns body is cume downe, &
 man be-cum, þe pris has gyfyn of þi delyuerans, þat not onely þi

was thy
father
Adam's sin
judged.
If thou wilt
enter into the
kingdom lost
and repur-
chased with
Christ's
blood, keep
God's com-
mandments,
and in this
life love with
whole and
perfect heart.

No reason-
able soul can
be without
love in this
life.

Nothing that
is loved may
be loved but
for the good-
ness it has or
seems to
have.

No man for-
gets his soul
more dam-
nably than he
that sets his
eye on woman
for lechery.

[Fol. XXI. b.]

He conceived
filth, there-
fore shall
wickedness
rightly be
brought
forth.

He who has
wilfully de-
spised God,
shall, after
this life, be
damned by
the judgment
of God.

sauH fro þe fendis power he suld delyuir, bot also þi body *with* þi
sauH, in þe ende of þe warld, he myght make blissyd. þe com-
amentis þerfore þou has of lyfe euerlastyng; if þou wilt entyr to
þe kyngdome lost & eft reparayld *with* cristis blode, þe behouys 4
godis comamentis to kepe; And truly als þou desyrs aftyr þi deed
to ascend into Ioyfull & parfite, so þe behouys haue mynde in þis
lyfe *with* hole & parfyte hart good to lufe. Ellis als þou now art
not to godis lufe gifyn, so þen not parfyte Ioy, bot endeles tour- 8
ment þou saH hafe. For truly qwhils þou *with* hole lufe & mynde
to þi makar takis not hede, some creature sothely of god more þen
is honest or leefuH to lufe þou art preuyd. [It may not be a saule
resonabyH *with*-outen lufe quyls it is in þis life:] qwharfore þe lufe 12
þerof is þe fote of þe saule *with* whilk' aftyr þis pilgrimage to good
or þe fende it is borne, þat to hyme it may be sogett' to qwhos will
here it seruyd. No þinge truly may be lufyd, bot for gudenes þat
it has or ellis semys þat it has, þat is lufyd.] Herefore truly it is þat 16
lufers of bodily beute or wardly riches als wer be wychcraft ar
begilyd; for in þam is not þe lust þe whilk' we þink we feyH or see,
nor Ioy þat is fenyd, nor þe name þat we giff itt'. No man þerfore
more dampnabyH his sauH forgettis, þen he þat is ee on woman settis 20
for lichery; qwhilst truly syght of ee þe sauH kyndils, of þinge seen
onone þoght' entyrs, & in hart gendyrs desyre, & filys þe inward
beute. Qwharfor sodanly *with* byrnyng' of a noyus fyre it' is
vmbelappid & blyndyd, þat þe sentens of þe straytt Iuge it may 24
not se. And þus þe sauH takyn fro heuenly syght *with* ih lufe &
vnclene, tokyns of his errour vtward' styntis not to schew, And bot
if' he may brynge forth fylth þat is consauyd, of his prosperite he
mystristis. / Fylth forsoth he consauyd, þat is to say, wykkyd desire; 28
qwharfore worpely saH wickydnes be forth broght', for þe sonar
scrithis þe sauH to slipyre luste, Als he takis no heed of þe greet
parreH in qwilk he errys. // þe domys of god' also fro his face ar
with-drawen. Qwhils he truly in fleshly desyrs begyns to lyke, in 32
to how greet a pytt' of wrechidnes he cast hym self he seis not.
¶ Sothely þe dome of god is, þat qwho wilfully god despisyd in
dedely syn in casting' down, vnwilfully after þis lyfe, god demand,
sal be dampnyd. ¶ He may not truly in tyme to cum fro paynes 36
of heH defend hym-self þat in þis lyfe sett dedely synnes, when he
myght, *with* his power wald' not forsake and holly aH wykkidnes
hate.

Of þe stynk parreß & towchinge of lichery, and of þe
cursednes of couetys & vngudely gladnes.

[Cap. XXV.]

- 4 **Q**whils a man for pure luf of god & *vertew* & chastitee weddis
not, bot in chastite & in aray of aß *vertew* is besy to lyfe, to
hym-self^t doutles in heuyns gret name he gettis, for als he cesis not
here god to lufe, so in heuyn fro his praysynge he saß *neuer* cese.
- 8 Wedlake sothely in þe self is gude, bot when men for fulfillynge þer
luste, þam self strenys vnder þe band^t of Matrimony, gude forsotli in
to ih þa turn; And qwherof þa weyn to *profett* þerof þa cese not to
be wars. ¶ Qwho so euer for þis entent lufys wedlake, for be it he
- 12 trowes be ryche, doutles þe bridyß of wantones he besys to lowse;
with lust & ryches flowand, ful mikiß he Ioys slyke medicyn fone to
his slypyr flesch. // fforsoth fraward^t men þer ar, þat þer wyffis for þer
bewte vnmanerly lufys; & þe sonnar þer bodily strenght is brokin,
- 16 þat þa to fulßiß þer bodily lust^t ar lowsyd. ¶ ffor þe more luste þai
haue, þe sonar þai fayß; & qwhilst þa haue *prosperite*, þa parisch;
and qwhils þa ar besy *with* lust to be fed, strenght of body &
mynde wrechidly þa loys. ¶ No þing^t sothely is more *perlius*,
- 20 fowler, more stynkand to man, þan to put hys mynde in womans
lufe & hir desyr als blistfuß rest. After þe deed soyn no *meruayß*
it waxis fouß, þat before he desird^t so grete blys *with* mikyß
angwys. ¶ Astirward^t truly he knawes þat cowardly in slike lust
- 24 he has gone wrange, qwhen he *perseyuys* so schort^t lust^t & longe
dises. It is schewd þat he was strongly bun *with* a fouß bande of
febyl vanite. ¶ Bot for he to god *with* aß his hart wald^t not turn,
his wrechidnes he knew not^t to tyme he felt it. ¶ & þerfore he felt
- 28 to þe pytt of bondage, for to þe seyt^t of ioy he beheld^t not. ¶ If o
droop truly of swetnes of endles lyfe he had felt, fleschly fayrnes
(þat is begiellyng^t & vayn grace) to hys mynde so sweet suld^t *neuer*
aperyd^t. Bot alas, he takes no heed^t how stynkand^t & odius is his
- 32 wrechiß lust^t in þe sight^t of god aßmyghty, And in hys consciens he
seis not^t hym-self begilyd^t. No man *certan* may be gifyn to vnclen-
nes of þe flesch, bot if he erre fro þe wayes of rightwysnes.
Qwhiles þe fyr truly of erthly lufe, mans mynde cesis not to
- 36 enslawm, no *meruayl* in it aß moysture of *grace* it wastis, And it
botli voyd^t & dry makand^t, al-way hys hett encessis, & of þe fire of
couetys fyr of lichery kyndyls; And so þe thraß sauß masyd^t
meruelusly, no þing^t bot fleschly desires couetis, or Riches to ences;

He who from
pure love of
God, virtue
and chastity,
does not
marry, but
carefully lives
in all chastity,
gains a great
name in
heaven;
but he who
marries for
lust turns
good to ill.

There are,
fforsooth,
froward men,
that love
their wives
unmannerly
for their
beauty.

While they
are busy to
be fed with
lust, they
lose strength
of body and
mind.

If a man had
felt one drop
of the sweet-
ness of end-
less life,
fleschly fair-
ness would
never have
appeared so
sweet to his
mind.

[Fol. XXII.
a.]

The soul en-
slaved covets
nothing but
fleschly de-
sires, and
the increase
of riches.

He sees not the pains he is going to, for he observed not God's commandments. When the unhappy soul shall pass from the body, it shall know how wretched it was, though when in the flesh it thought itself guiltless and happy. In every-thing, purity of mind rather than of body is to be observed.

True man, joined to un-true woman, is near to being turned from the truth. Women loved beyond measure, beguile men's hearts. Solomon truly was wise and true to God awhile, but afterwards from the great love by which he was drawn to-ward women, he fell away from God's commandments. Covetousness is spiritual fornication.

Let us there-fore be heed-ful to keep our hearts clean in the sight of God Almighty.

[Fol. XXII.
b.]

& in þam his end makand, alway laburs new þinge to gett: And þo paynes þat he gos to he seis nott, for godis wordes & his comamentis he chargyd not. And for he þis vtward Ioy onely desirs in in-wardly & vnsene blyndyd Als wer sytheles to fyre gois. ¶ And truly when 4 þe vnhappy sauht fro þe body saht pass', partitely it saht knaw in þe schewynge how wrechid itt was, þe qwhilk trowed þe self qwhils it was in flesch, not only giltles, bot also happy. ¶ In ilk þinge þerfor, clenness of mynde more þen of body is to be chargyd; les 8 wyk certan it is, womans flesch *with* bare handes to touche, þen *with* wikkyd lust mynde to be filyd. If we truly wymmen tocht, & in hart þinkis none yH, syn it aw not to be cald, þof aH be it temptacion of þe flesch sum tyme Ris; for man fallis not to il whills his 12 mynde in god is stedfast. ¶ Qwhils þe hart of þe toucher in dyuers desires is takyn, or in iH swetnes is bowyd, And sone for godis lufe & stedfastnes of vertew is refrenyd, knaw dowtles þat þat man syn of vnclennes in hym-self has, þof he be neuer so fare, not onely fro 16 wymmen bot also fro men. And forsoth if a trew man with an vntrew woman be Iunydt, / ful nere it is þat his mynde to vntrewth be turnyd. Of wymmen truly þe maner is, þat qwhen þa feil þame-self of men lufyd out of mesur, be chirissynge flatirry 20 mens hartis be-gilis, & to þo þingis þat þair wikkyd wyH stirryd þa draw, þe qwhilk before be opyn speche þa assayd. ¶ Salamon sothly was wys & trew to god a qwhiH, / bot aftirward for to mykiH lufe be qwhilk to wymmen he drew, fro stedfastnes & godis com- 24 amentis fowlyst he failyd, more worpi greuously to be smittyn þat he, in grete wysdome sett, of a fond woman—hym self suffryd to be ouercumne. No man hym-self þerfor flatyr, no man of hym self pre- sume to say 'I am sikyr, I drede not, þe warld may not begyH me,' 28 qwhilst þou herys of þe wisyst man vnwittiest dede. ¶ Gostely fornicacion also is Couetyse, for þe couetus hart, for lufe of penys, to fendis strumpetry hys bosum opyns. Qwhen god, as verray spouse, before þe lufe of mone was lufyd / & aftirward be vnclene 32 lufe he is forsakynn & wickyd woars resauyd, qwhat ellis bot fornicacion is doyne and ydolatry? ¶ Be we þerfore besy, our hartis in þe sight off god aH-myghty to kepe clene, And venemus delectacions to distroy; and if any þinge in hart be freelnes ha bene done, be-for 36 god now no þing bot þerfitnes now be schewd. ¶ Sum tyme truly to sum men for mikiH myrth we ar hatyd, Sum tyme in wordys & laghtyr we Ioy; And þof aH þis & slike mo befor god may be doyn *with* clene saule, be-for men, neuer-þe-les, we knaw wele it is iH 40

takyn & expownd; & *perfore* maner is to be hade, & *pat* we wyely
 kepe vs qwher we trow we may oght doo *pat* is lyke yH. ¶ To
seruandis of crist, to god to be nere is geyd, for in desire of hym,
 4 heet of þe fyre of þe holy goste þa take, & swetnes of lufe endles
 with swettyst sound of heuyn honily lyke þa synge. Qwharefore /
 ‘*melliflui facti sunt celi,*’ *pat* is to say : heuyns ar made sweett als
 hony, *pat* is to mene, sayntis, *pat* so byrmandly criste has louyd,
 8 knawand *pat* he for þame so mikil has suffryd. Qwhils þe mynde
 truly of sayntis, to lufe endles, vnabyH to be lowsyd, is knyttyd,
 and swetnes of heuently lyfe, þof aH it wer als rauyschyd, with
 melody before felt as wer in *pat* is gladynd.

We must take care to keep ourselves where we can do no ill. It is good for Christ's servants to be near God. Heavens are made sweet as honey, whilst saints' minds are knitted firmly to endless love.

12 Of *parfite* lufe, & qwhat aw to be had to gostly Ioy,
 & o lufe & correccion̄. [Cap. XXVI.]

Excellens of mede standis in gretnes of lufe, so *pat* a luser byrne
 with fyer euer byrnyng, & in þe self with heuently swetnes
 16 fulfilyd. ¶ He treuly *pat* most lufys, hiest in heuen sal be
 sett. ¶ þis lufe truly is in hart, & þe more it lufys god, þe more
 ioy in it self it felys. ¶ þai err *perfore*, *pat* trowes he lufe als
 mikyH, *pat* bot seldum & schortly has þe Ioy of lufe / als he *pat* aH
 20 day as wer with swetnes of luf is fecl. Sum truly with difficulte
 lufis, & sum with ese; bot godis lufe þe blissyd ar [is] *pat* it be
 lyght; þe lightar þe hartyar / *pat* qwhikkar þe swetter, þe swettar
 þe more. ¶ More truly it is in restars þen laborars; *perfore* þa *pat*
 24 continually rest & feruently lufys, ar hyar þen þa *pat* sum tyme to
 rest, sum tyme to oper occupacion takes heed. ¶ No ping truly is
 better þen lufe, no ping swetter þen holy charite. ¶ To be lufyd
 truly, & to lufe, is a swete chawng, þe likyng of aH mans life &
 28 awngels & godis, And als þe mede of aH blistnes. ¶ If þou *perfore*
 desires be lufyd, lufe, for lufe gayn-zeldis þe self. ¶ Of gude luf
 no man has lost. He sothely can not be glad *pat* in lufe couth not
 byrn. *perfore* neuer man is more blissyd þen he *pat* with-oute
 32 hym-self be myght of lufe is borne, & be þe gretnes of godis lufe
 with-in hym-self he takis a soundyng swetnes of praysinge euer-
 lastyng. Bot to euery man þis happyns not onone, bot qwhen a
 man to god turned hym-self meruelusly vsis, & aH desyre of worldly
 36 vanite has cast a-way, þen god scheddys in *pat* vnspokynn loueyng
 to his lufars. ¶ Mynde truly to clennes disposyd, of gude takes

He who loves most shall be set highest in heaven. The more the heart's love desires God, the more joy it feels in itself. They are wrong who say a man, who seldom has the joy of love, loves as much as he who is full with love's sweetness all day. They that rest continually, and fervently love, are higher than they that only sometimes rest. He can not be glad that could not burn with love. Therefore, no man is more blessed than he who is carried above himself by the branches of love. draw power

A mind disposed to purity thinks only of the good.

If a man would forsake the world altogether, so that he desire to die for heavenly Joy, unless his mind be fully knit to Christ, thinking continually of nothing, desiring nothing but Christ's love; he shall not sing in spiritual song and praise.

[Fol. XXIII.]

a.
He lesles the law of man's fellowship who honours not the community in his neighbour. Many men wander from the love of God because they do not try to love their brother as they are bound.

þoght of lufe endles, þoght sothely clene in to gostely songis risis. Clerenes certan of hart, heuenly sound is worþi haue. And þat godis lovyng byde in gostely ioy, þe sawh *with* godis fyre is warmyð, & *with* fuð meruellus likyng gladnyð. ¶ Bot and a 4 man þe world forsake parfityly, and to prayer, wakyng & fastinge bisily take hede, & þat he haue clenness of conscience, so þat he desire to dy for heuenly ioy, to be dissoluyd & be *with* criste; o les þen his mynde to criste fully be knytt, & þat he last in certayn 8 desyres & luffly, þe qwhylyk he menys in entent *with*-outen end, þe qwhylyk þoghtis qwher-euer he be sittyng or goyng, *with*-owt cesyng in hym-self he þinkis, no þinge desireand bot cristis lufe, ellys sothely heuenly sounde he takis nott, nor in gostely songe 12 Ihesu, nor his prayssyng he saht not syng in mynde or mouth. ¶ Pryde for sothe many distroys, qwhen þai trow þai haue oght done þat odyr ha not, onone þame-self beris before odyr, & þai þat ar þam-self bettyr þai put behynd. ¶ Bot know it wele, he can not 16 lufe hym-self, þat comon kynde in his broþer presumys to despis, ffor he to his awn condicioñ dos wrong, þat his right in a nodyr knowys nott; þe lawe of mans felischyp he filys þat comoute of kynde in his neghbur wyrshipis not. In þis many men err fro 20 godis lufe nor to his lufe þai can not cume, ffor þer brodyr as þai ar bun þa study not to lufe. ¶ And sothely þe synar awdyr þa leef incorrect, or if correc or snyb þe synnar, *with* so grete scharpnes & ferisnes þai speke þat oft be þer wordes þai ar made wars þen þai ar 24 þat þai snyb. ¶ þa sulð truly *with* meyknes spek, þat be swete wordys þai myz wynn / þat scharp correccyng wald make wars.

Of syghyngis, desyre & mekenes of a parfite lufar; & of þe differens of wardly lufe & godly; & als of 28 meditacioñ. [Cap. XXVII.]

¹ Uoys of a longyng sawle *with* lufe endles beris lyknes of þe sekar of hys makar sayand: '*Osculetur me osculo oris sui,*' þat is to say: 'þe godhede myght glad me *with* knittyng me to his 32 sone.' þer-for truly for luf I longe; for qwom I lufe in hys fayrnes, to se *with* aht mynde I desyre. Emonge truly in labore and stryff of my pilgromage, *with* swetnes of his lufe I beseke he me make glad; And vnto tyme my lemman clerely I may se, hys fuð swete 36

I truly long for love, for with all my mind, I desire Him, whom I love: in His fairness. I beseech Him to give me joy.

¹ Vox languentis anime amore eterno ac speciem querentis sui conditoris personat Osculetur.

- name in my mynde withhaldyn Ioyant I saht pinke. ¶ And no meruayht þerof he in þis lyfe be glad þat euer has lust desyrs of his makar to fulfyrh. / No pinge is meriar þen Ihesu to syng, No pinge
 4 more lykand þen Ihesu to here. ¶ Herynge truly þe mynde myrthis, & songe itt vp listis. ¶ And truly qwhilst þis I want, als wer with hongyr or thyrst syghing & heuy, my-self me þingk forsakyn. ¶ fforsoth, when I, halsyng of my lufe & kysaynge feyH,
 8 Als wer with likyng vntok I flow, qwhome trw lufars only, [for] lufe of his vnmesurð gudenes, aH þing settis before. ¶ Cumand þerfore in to me, cum parfyte lufe in schedanð; My hart also he refresch gifand continuance; warme he me, also makanð fatt, aH
 12 letingis of lufe a-way puttand. ¶ Qwo þen saht say þat he sulð fath to stynkanð vnclennes of flesch qwhome criste has vochyd saff to fulfyrh with swetnes of heuenly behaldyng? þerfore now forward it is songne: '*Letabinur in te memores vberum tuorum super*
 16 *vinum.*' Als qwo say: to þe worschip & Ioy we desire, In þi gladnes we ar mery, lust and riches of wardly vanite forsakyn, þe qwhilk þer lufers so begiles, þat þe noy þa suffyr þa knaw itt not. ¶ And þof aH we may not zit se þi fas, neuer-þe-les so hoott we desire
 20 þat [if] we sulð euer lyfe, odyr lufe þerof we seek none. ¶ ffor þe lenger we lyfe þe hettar we þe desyre, / And more Ioy in þi lufe we feyH & paynfully to þe we hy / for to þi lufars noyus þing pass & myrth in gostlynes fylus. / þat sawl truly, gude Ihesu, þe lufys þat
 24 rather wald cheis horribih deed to suffyr þen to any syn consent. ¶ Nor he sothely parfityly criste lufys not þat any bot criste dredis, qwils to godis lufers aH þinge turnys to gude. Parfite lufe ouercomys payn & also thretis, for it felis no dreyd of creature; AH
 28 pryde itt puttis a-way & meykly to ilk þinge itt gyfis stede— qwharof itt is sayd: '*Recti diligunt te,*' þat is: Rightwis men lufe þe. ¶ Rightwes ar meyk, truly lufand, no þinge forgettanð; ¶ And þof þai stand in he perfeccion, meyklyest þa behaue þame in mynde
 32 & deyð. And so ilk trw lufar in hym-self may say: "Ilk man me passis in worldis despisyng & hate of synne, in desyre of þe heuenly kyngdom, in swetnes & heet of cristis lufe, & brodirly charite; sum florysch in vertu, sum schynes in mirakils, sum ar
 36 rasyd with gift of heuenly behaldyng, and sum sekis preuetys of scripture. þe worthy lyfe of so many qwhen I behald, als right nozt me þink, I am emange aH oper lawest." ¶ Rightwes þerfore fleys full fast aH erthly cumberans, onely drawand to euerlastyng
 40 Ioy, gretely þa fayH in desire of aH temporaH þingis and in godis

Nothing is merrier than to sing to Jesus; nothing more pleasing than to hear Jesus.

Forsooth, when I feel the impurity of my love, I overflow with an inexplicable longing. May He refresh my heart, may He warm me, putting aside all obstacles to love.

We desire to worship Thee; we are happy in Thy gladness. Though we may not yet see Thy face, nevertheless so hotly do we desire, that, if we should live for ever, we should seek no other love.

[Fol. XXII. b.]

He loves not Christ perfectly who dreads any but Christ.

Righteous men are meek, truly loving, forgetting nothing; they think all surpass them in the world.

and in spiritual greatness. The righteous flee all earthly embraces, only drawing towards everlasting joys.

lufe with a hy list' þai ryse. And worthily it is sayd þa lufe god,
 for in right way & playn in schynunge charite goand, no þingis
 bot criste þa sauyr or seke. ¶ To qwhos contraris it is sayd be þe
 salm : 'Obscurentur oculi eorum ne videant, & dorsum eorum semper
 in curua,' þat is to say : þer eyn be dyme þat þai se not, & þer bak'
 alway þou bow, so þat to erthly onely þai take hede, euerlastand
 putand be-hynde. ¶ & þerfor godis wreth on þame is sched, &
 rightwys venieans, with grete ferisnes of *turmetis* vmbelappynge. 8
 ¶ Rightwys forsoyth *with-out*e cessyng' to Ioy of godis sight, aH
 fenydnes put bak, with hart, mouth & deed þai tent, & not to lufe
 voyde vanite þai bow, þat þai fro þe payth of rightwysnes in þer
 pilgrymage be sturbyld. ¶ þerfore he þat criste desirs to plesse, for 12
 guld' no yH agayne *cristis* wiH no þinge wiH do. ¶ fful horribiH it
 is þe fyer of heH to go into ; More is to hate in synn to wil haue
 lust, for qwhilk' he may criste loys for euer-more. ¶ A sawl
 forsoth partyd' fro wardly wys & fro *venumus* swetnes of þe flesch 16
 sondyrd, gyfyn to heuenly desyrs, als wer rauschyd' a *meruelus*
 myrth vsys, for now gladnes of þe *lemmans* lufe it' felys, þat clerly
 ar it' may behald' & more lykandly desyr : ¶ Also in þis tyme þe
 mouth of þe spows & his swettyst' kissinge it askis, with uoys 20
 sayand' : ¶ " AH erthly to me ar yrksome, my *lemman* lufe I feyH,
 moystur I taste of *meruelus* comforth, & þat swetnes besily I
 3erne ; lufe makes me hardy hym to caH þat I best lufe, / þat I fro
 hym put far be temptaciõ fayH not, he me comforthand & filland' 24
 my3t' kys me with kyssyng' of hys mouth. ¶ þe more truly fro
 erthly þoghtis I am lyft, þe more I feyH swetnes desyrd ; þe more
 fleschly desyrs ar slokynde, þe truliar euerlastyng' ar kyndyld'. I
 beseech he kys me with swetnes of his lufe refreschyng', with 28
 kissinge of his mouth me straytly halsyng', þat I fayl not, & gras
 in puttyng' þat I may besily in lufe grow. Als childyr with mylk
 of pappis ar norischyd, so chosyn sawlis byrnnand' in luffe with
 heuenly likyng' is feed, be thee qwhilk to þe syght' of clerenes 32
 euerlastyng' þai saH be broght. þe likyngis truly of *cristis* lufe ar
 swettar þen aH þe likyngis of þis warld' & fleschly sauour. ¶ ffor-
 soth aH ymaginaciõ of fleschly lustis, / al plente of wardly ryches
 in comparison of þe lest swetnes þat of god into a chosyn saH is 36
 sched, is bot wrechidnes and abhominaciõ. ¶ Als greet differens
 as is be-twix hyst plente of wardly riches and grettest' nede of
 wardly pouerte, more differens *with-owtin* end' is be-twix swetnes
 of þi lufe, my god, & lust of wardly Ioy þat fleschly men desyre & 40

and seek but
 Christ.
 But for the
 opposite class

their eyes are
 dim, and they
 heed not
 things ever-
 lasting.

Dreadful is it
 to go to the
 fire of hell,
 but sinful
 hate and lust
 are worse, as
 Christ may
 be lost for
 ever through
 them.

A soul parted
 from the
 earthly-wise
 enjoys won-
 drous happi-
 ness, crying,
 all things
 earthly are
 burdensome,
 Dear Love.

Love makes
 me bold to
 call on Him I
 love best.

I beseech
 Him to kiss
 me.

[Fol. XXIV.
 a.]

As children
 are fed with
 milk, so
 chosen souls
 burning
 with heav-
 enly love are
 fed, and shall
 be brought
 to sight of
 everlasting
 brightness.

Great as is
 the difference
 between
 superfluity
 and dire need
 of earthly
 things,
 even greater

go aboute & in þe whilk þai only Ioy. ffor nocht of þi Ioy þai
 feyH, In whom allone þai suld be glad. Gostly gyftis trully a
 deuoute sawle dressis byrnandly to lufe, swetely to þink, hely
 4 behald, deuoutly pray, worthely prais, Ihesu onely desyre, / þe
 mynde fro filth of syns to wayche, fleschly desyrs to slokyn,
 woundys & cristis cros in mynde to paynte, And with an vnwery
 desyre vnto þe sight of þe most gloriuſ clerenes dissyngly syght.
 8 ¶ Slyke ar þe vntementis precius with qwhyk a halowd sawle with
 godis lufe is best A-noynt & made fayre.

Of trew mekenes & aduersite, ensaumphyH of sayntis ;
 & of þe maner of gostely profetyng, & of criste
 12 passyone þinkyng. [Cap. XXVIII.]

Verray meyk, not oþer mens synne, bot þer awen þai behald, &
 not þair guye dedis bot oþer mens þai prays. ¶ Reþreuyd
 trully doys þe reuers, ffor rather oþer mens syns þen þer awen þai se,
 16 & in comparison þer awen þai count for litiH syns or none, þer
 guyd dedis, if any happyn, before aH oþer þai prays, qwas gudenes
 to lestyn þai desyre, if þat þai may not fully destroy. ¶ Two
 þingis to here I haue bene heuy : On was qwhen me wrech, þat I
 20 onely despisyd, I knew be praysyd : ¶ A-noþer, when my neghbur
 þe qwhilk in god & for god I lufyd, I saw reþreuyd or with
 schlauder bakbittyn. ¶ Neuer-þe-les þou þat þe warld forsakis &
 in pouerte art besy criste to folow, be besy þi-self to know, for
 24 trully, if þou forsake dedis and desire of þe warld, þi self þu byndis
 for criste gladly to suffyr warldly disese, & trully welth strongly to
 fle ; þis if þou forgettand take no hede to, fro cristis lufe þou goys
 begilyd. // ¶ Meruayl not þerfore, þofe þou with dyuers & many
 28 temptacions be noyd ; ffor if þou stedfastly with-stand, swettar þou
 saH be & derrar befor god. / Haue in mynde þat god his preuys als
 gold is preuyd be fyre. ¶ þai trully þat swetnes of cristis lufe þat
 in-ward felys, gladly halsand tribulacion, wardly solas vtward þai
 32 seyknott. ¶ þe swetnes trully in mynde trully crist lufand, is so
 mykyH þat, if the warldis Ioy wer gedyrd to-gidyr in o place, /
 leuer itt wer to ryn to wildyrnes þen loke þeron ons with ee. ¶ And
 no meruayl certayn, ffor aH wardly chere to it semys rather heuynes
 36 þen comforth. þe sawl sothely may not be fed with vayn Ioy þat
 is wonte with Ioy of cristis lufe to be visityd ; qwhos hart fro hys
 lemman partis not, for soner he wald cheis to dy þen his maker

is the difference between Thy love, my God, and the lust of worldly joy.

Meek men behold their own, not others' sins; praise others' good deeds, not their own.

I have grieved to hear two things, one, when I watched I, despised by myself, was praised; another, when I heard my neighbour reproved or slandered.

Marye is not though that be harassed with many and diuers temptations. They that feel the sweetness of Christ's love embrace tribulation. The sweetness in a man's heart that truly loves Christ is so great, that it would not wish to gaze in the world's show.

[Fol. XXIV. b.]

That thou mayest have grace, follow saints' lives, that thou, turned to God's service, mayest hope to rise to heaven.

They are called lovers of Christ that accept the adversity of the world and despise prosperity, and, dying, these are taken to heaven. I fled to the wilderness, not agreeing with men, as they hindered me from a joy. I have found sorrow but have ever worshipped our Lord's name. Let us keep in mind the crown of endless joy. He who forsakes all for love of Jesus, joyfully cries, "I have found what my soul loves."

If thy heart's eye is overjoyed in prayer to see heavenly things, then thy soul is nearly perfected in Christ's love.

offend. ¶ And þat þou þis grace may haue, ensaumpyH of forþinkand, þer synnes keyp in þi mynde, / & sayntis lyvis be besy to felow, þat þou a synner, 3it to godis seruis turnyd, be synners raisyd to heuyn may ryse to hoipe, & be ransakyng of rightwys 4 mens lyfis fro aH pryde þi self refreyn. ¶ Be mynde truly of a holyar þing þe holy mans mynde [is] mekyd. ffor qwhos lyfe euer þou fyndis writyn or heris told, alway þou trist it' with-out' comparison bettyr þen þin. Slike truly ar cald cristis lufars þat for his 8 name scharp aduersyte of þe warld takis, prosperite & vaynglory despisyng, with despisyngis, repreuys & sclaunderys þai ar fulfilyd, & in þer praisynge þai ar ponyschyd; þe qwhilk for gude solitary lyfis in þis warld, dyand to company of aungellis ar takyn in 12 heuyn. ¶ Truly I fled in to wildyrnes, for with men I myght not accorde, for sikirly fro Ioy þai lett me oft, & because I dyd not as þai dyd, errour & indignacion þai put to me, & þerfor tribulacion & sorow I haue fun, bot our lordys name I ay ha worschippyd. þat 16 we þerfore in temptacion fayl not, stody we for aH erthly couetys to be wery, þe crowne of endles Ioy bisily in mynde to keyp, þat we fun wakand þe blys behestyd may resayue. ¶ Emonge also vse we slike rewle þat fleschly desire groundly ma be restrenyd, warldly 20 couetis þe hart' wisly forsake, so þat þe body in godis seruis stabiH & stronge alway mow stand. ¶ He truly þat for Ihesu lufe aH þinge forsakis, & wiH of hauyng leuys, & stedfast abydes & profetand with Ioy says: "I haue fun þat my sawle lufys." ¶ Criste 24 truly in hart' is fun qwhen heet of endles lufe in itt' is felt, þe qwhilk' couetis to be soght' with-ouen fenyng. ¶ Criste certan lightis in a sawle in honily swetnes & gostly songe, so þat he þis ioy þat has baldlye may say "my lufe I ha fun." Qwho so euer 28 truly, qwhils he prays, his mynde seys hy raisyd, 3a abown þis bodily heuyn lyft, if he fayH not, bot more alway & more desires euerlastyng þingis to sauour. Mirily þerfore itt' may abyde cristis meyknes, for with-in few 3eris to behald glorius þingis it self it saH 32 feyH rauyschyd. ¶ Qwharfore with meyk hart' profetand in profett to tyme it cum to felischyp of euerlastyng' rest it sal not cese. ¶ If þe ee of þi hart' in prayer heuently þingis to behald be rauschyd, þen is fuH nere þat þi saule, erthly þingis passand, in 36 cristis lufe be made þerfyte. ¶ He sothely þat praying' heuently to be-hald 3it is not raisyd, to pray discretly & wake, cese not to tyme he þerseyfe hyar Ioy, so þat he in þe erth lygand with greuys & dises be despisyd. ¶ 'Egredimini filie syon & videte regem 40

salomonem in diadematē // þat is to say: "go forth 3e sawlys renwd, & vnderstand criste truly putt' to deet' for 3our heeþ; behald' in hym & 3e saħ see his godly hede *with þornes crownyd*, 4 his face be-spittyd, hys fuħ fayr eyn be payns wan, hys bak' scourgyd, his breste hurtt, hys worþi handis þirlyd, hys swetyst syde *with a spere woundyd*, hys feytt þorow nayld, & woundis sett' þorow al hys soft flesch, Als it is writtyn: fro þe sool of þe 8 foyt' to þe croune of þe heed in hym is no hele. ¶ Go forth þerfore fro 3our vnleful desyrs & see what criste for 3ow has suffyrnt, þat syns playnly be outcast And to byrnyng of lufe 3our hartis be taght."

[Fol. XXV. a.]

Look upon Him, ye shall see His Godly head crowned with thorns, and Him suffering greatly, as it is written, "from the sole of His feet to the crown of His head is no health in Him."

12 Þat a trew lufar warldly þingis despisyþ & heuenly desyrs; and of pride to be hatyd, & meknes to be halsect. [Cap. XXIX.]

16 **B**ehald, þou wrechyd lityħ man, how in lykyngē off fleschly lust' of endles dampnacion cruelte slepis. To þaim þerfore þe aw to gaynstand, þat þo þingis þat criste desyres ar besy to distroy, þat is to say *vertew*. ¶ Þi hart truly desyr of alkyns passyngē vanite saħ vante or þi hart *with cristis lufe* may byrne. ffor 20 mynde *with cristis spirytt'* byrnanct onely *with lufe* off endles þingis is feed' & in a loyfuħ songe is gladdynd. ¶ If þe swetnes truly of endles lufe in þi saule now be bidyngē, *with-owtin doute aħ wantonct* of fleschly wykydnes it destroys, & þe in criste delitanct no 24 þinge bot¹ criste it suffyrs feyħ, for nowdyr þou fro hyme fallis nor no þinge sweyt þou felys bot' hym. / Parfytte forsoth when þai dy, before god onone þai ar broght & sett' in setys of blistfuħ rest, for þai see þat criste is god. ¶ Þai truly þat crist begyn to lufe, after- 28 ward in grete Ioy of lufe & honily brynyngis, fuħ lufely songis to Ihesu crist' to syngē þai saħ nott' cese. Hym truly none erthly þinge likys þat truly lufys criste, for be gretnes of lufe aħ passanct semys fowle, *with fleschly eyn* bodily þingis ar seyn, bot *with clene hert* 32 & meyk' heuenly þingis rightwes behald. þe qwhilk lyghtynd *with flawme* of heuenly sight, fro þe byrdyn of syn þame-self felys lowsyd' & in wyħ eft' to syn þai cese. ¶ Qwhos hart turnyd in fyre none erthly halsis in desyr, / bot alway is bisy hy þingis to 36 þirħ. ¶ Þai sikirly þat to holynes ar ordand, in begynnynge of þer turnynge be goddis drede, synnes & wardly vanites forsakis, and þen

The heart shall drive out the desire of all kinds of passing vanity, before it may burn with love of Christ.

They that begin to love Christ truly, afterwards burning with love's sweet joy, shall not cease to sing to Jesus. Bodily things are seen with fleshy eyes, but the righteous behold heavenly things with clean heart and meek.

Those ordained to holiness,

¹ MS. bost

beginning to
fear God, for-
sake sin, then
bring the
flesh under
penance, then
put love of
Christ before
all other
things.

[Fol. XXV.
b]

A true soul
longs for love,
and sets all
earthly things
at nought.

When the
mind is
kindled with
fire of the
Holy Ghost,
it is made
sweet with
the spring of
God's liking.
Pride and
heart-swell-
ings must be
eschewed.

It is great
abomination
that man
thinks to
make himself
great,
although
the highest
king has so
humbled
himself.

per flesch þai sett vndir strayt penance, / afterward cristis lufe before
aH odyr sett, a likyng of heuenly swetnes feland, in deuocioñ of
mynde mykil þai profet: And so fro gre to gre þai pass & florisch
with gostely vertews, & so with grace made fayre at þe last þai cum 4
to parfytnes þat standys in hart, in worde, & deyed. Hym certayn
þat cristis lufe has swaloyd, it makys þame dede als wer to take þis
vtward þingis; it sauys þat vpward is, þat is abown it sekis, &
noght þat is on erth. ¶ Mynde no meruayH syghand in desyre of 8
þe heuenly kyngdome, in lufe of þe spows grows, & of insched
gladnes Ioyand fro desyre of erthlye þinges þe self baris, and with
longyng of trew lufe fulfillyd, god to se in his fayrnes tentis with
aH his mynde. Qwharfore with flawme of his lufe lightynd, onely 12
in his desyre itt is bisy & no þinge bot hym it sekis. Qwhils a
trew sawH certan only presens of þe spouse byrnyngly desyrs, fro
aH wantones of vaynglory parfytely is kelyd. ¶ ffor lufe þerfore it
longis, for aH erthly þingis itt settis at noght, qwhils it so hyes to 16
endles Icys. ¶ He þat in cristis lufe hym-self delitis, & his com-
forth continually desyres to haue, Mans solas onely couetis nott, bot
also with grete desire he fleis it als it wer reykt, þat hurtis his eyne.
¶ Als þe ayr of þe son-beme strikyn, & with schynnyng of his lyght, 20
aH to-gidyr is bot schynnyng, so a deuoutt mynde with fyer en-
flawmyd of cristis lufe, & with desyrs of heuenly Ioyes fulfilld, / aH
semys bot lufe, for aH-to-gydir to a nodyr lyknes is turnyd, þe
substans abydeynge þof aH it be wondyrly myrthyd. ¶ ffor qwhen 24
þe mynde with fyr of þe holy gost is kyndlyd, fro aH ydilnes &
vnclennes it is baryd, & with þe sprynge of godis likeyng it is made
swete, alway behaldand, neuer fayland, erthly þingis not seand or
itt with syght of þe lufer be glorified: ¶ AH pride truly vs behoues 28
eschewe & bolnyng of hert, for þis is þat sad men has castin to
grete wrechednes. ¶ Qwhat is more schamefuH, qwhat more worthy
to be ponyschyd? it is truly grete scorne & playn abhominacioñ þat
þe fowlest worme, þe warst synner, þe lawest of men, is abowt hym- 32
self on herth to make grete, for qwhome þe hyst kyng & lorde of
lordys has likyd so mikyH to meyk hym-self. ¶ If þou wiH criste
meyknes clerely behald, of qwhat degre so euer þai bee, how mykeH
ryches or vertew so euer þow haue, in þe no mater of pride þou saH 36
fynde, bot þi-self despisyng & cause of meyknes. ¶ þou þat
synnars þerfor despisys, þi-self behald, for þi self wers þe odyr þou
makis, for truly god more displesis a ryghtwys prowde þen a synnar
meyk. ¶ Qwhen in þi mynde tru meknes is sett, qwhat so euyr 40

- pou weyl dos to þi makar louynge it is done, so þat vertu despisand
his worschip pou seyke, þat pou to vanite gifyn loys not þi meyd
euerlastynge. ¶ Thynk, on Ihesu, with hartis desire þi prayer to
4 hym pas, be not wery hym euer to seyke, no þing þou charg' bot
hym allone. ¶ Happy is þe ryche þat has slike possessyon; & þis
to haue þe worldis vanyte þou forsake: & he þi enmy sal ouercome
& þe to his kyngdom brynge. ¶ þe feynd saH be ouercomen þat
8 þe noys, þe flesch made sogett þat þe greuys, þe world sal be
despisyd þat þe assays for to begieH if þi hert' ces not cristē lufe
to seyke. ¶ Man truly sytis not ydil þe whilk' in mynde to crist
cryes þof aH þe tonge be stiH, for þe body [in] fleschly rest' neuer
12 restis qwhils þe mynde heuenly þingis stintis not' to desyre, nor
he is not ydyH þat eyr is gredy euerlastynge þingis to couett.
Thoghtis truly of cristis lufars in goynge vp ar swyft' & in cours
acordynge, ¶ with þingis passynge þa wil not be bowde nor with
16 fleschly fylthis tyde, bot to ascend' þa cese not' to þa to heuyns
come. ¶ Qwhils þe body truly in cristis seruys is wery, of-tymes
þe spiritt' vp lyftand' to heuenly refreschyng' & godis contempla-
cione is takyn. He truly deuoutly þat prays, has not' his hart'
20 wauyrand in erthlye þingis, bot rased' to god in heuyns. He þat
desires to haue þat he prays, bisily¹ takis heed qwhat he prays,
& þat he lufe hym þat he prayes, so þat wreche askand' rewarde of
his lyfe be begilyd. ¶ Sayntis forsoth has so grett meyknes þat
24 þaime þink' þa can nocht, & þame þink' als qwho say þa doo nozt,
þame self þai caH lawest of aH & vnworþiest', 3a and wer þen þame
þat þai with repreuyng' chastis; þis after godis commament' rest in
þe lawest place; qwhos lawe sittyng no repreeff' a-nens god takis
28 bot worschip, / not vnthank, nor lofe of meyd, bot of worþi & grete
worschyp to þe qwhik' meyknes best disposys. ¶ þis meyknes
truly to cristē gifs louynge, to þe feynde noy, Ioy to godis pepuH,
Cristis seruand' it makis to lufe more byrnyngly, to sarif more
32 deuoutly, to prays more worthely, & makis fuller of charite. ¶ þe
more þat a man mekis hym-self, þe more godis worschyp he raises
on heght'. He truly þat in goddis lufe & his neghbur lastis, & zit
þinkis hym-self vnworthiar & lawar þen odyr, be meyknes & knowleg'
36 of hym self, // enmys of þe he Iuge he ouercums, lufe he conqwers,
& in endles Ioy he sal be resavyd' qwhen he fro þis light passys.

Think on
Jesus.
Never weary
of seeking
Him.

The fiend
that harasses
thee shall be
overcome.

The man,
who in mind
cries out to
Christ, is not
idle.

[Fol. XXVI.
a.]

While the
body in
Christ's ser-
vice is weary,
often the
spirit and
mind are
raised to
heaven's
refreshing
and thoughts
of God.

Saints are so
meek that
they seem to
themselves
powerless,
and call
themselves
lowest and
most un-
worthy.

The meeker a
man is the
more he
raises God's
worship.

¹ MS. bisily bisily

Techyng of boystus & vntaght desyreynge to lufe, and
of wymmen to be eschwyd. [Cap. XXX.]

A true soul,
the spouse of
Jesus, casts
out pride.

No man is
truly envious,
except he be
little in truth,
and think
himself great.
If any other
be called
greater than
he, he be-
comes sad
and touched
with the
venom of
envy.
Where any
are that truly
love God,
they desire
good for their
fellows as for
themselves.

[Fol. XXVI.
b.]

Be thou heed-
ful to with-
stand thy
ghostly
enemy.

When
unclean
thoughts
assail thee
fight man-
fully, cry to
Christ that
thou be clad
in God's
armour.

A trew sawle, spows of Ihesu criste, pride kestis owt, for deply
it lufys meyknes; vaynglory it vggis, for myrth euer-lastinge 4
onely desyrand, criste it felowes; fleschly lykyng & softnes it hates,
for be-foyr swetnes feland of euer lastyng hony, lufe of þe lufelyest
alway desyrs to feyH. ¶ EuyH wreth it has nott, for aH þinge to
suffyr for cristis lufe it is redy. ¶ To odyr it can nott haue enuy 8
for schynyng with tru lufe with ilk mans profett & heyH it IoyS.
No man truly es envious bot if he be lityH in treuth & wenys he be
mikil, qwharfor agayns odyr, þat þai to hym be not lyke, sclaundyrs
it rayses, Or if any odyr gretter, fayrar or strengar be cald in þe 12
pepyH, onon he is heuy touchyd with venum of envy. Bot þat
vaynglory of slippanð praysyng þe sawle may not seyke, þe whilk
is bot a litiH kyndylð with heuynly behaldyng. Qwharby playnly
is scheuyd þat men þerfor has enuy, for þai of godis lufe þat 16
is in ilk chosyn sawle þai ha not. Qwher any truly ar þat lufys
god, to þer felawes truly as to þaime self profett þai desyre. / In godis
lufe þerfore if þou wiH pass, al erthly praysyng þou hate. ¶ Mens
despisyng[s] & þer scornys for criste þou hals, & endles Ioy to gett 20
þi mynde þou strongly sprede. ¶ Rather cheis with repreuyd to feyl
in payne turment of fyre þen with þame comon in synne. He certan
þat lufys crist byrnyngly, & in Ioy of his lufe lustely syngand, lifys
sikyr, to hym more likand is to fast in fyre euerlastyng þen ons 24
dedely synne. / Forsoth slik sayntis þer ar, for in clenens þai lyff,
AHerthly þai despys, of heet and gostly gladnes Ioyand þa syng
þat before þai sayde, ¶ In cristis lufe þa byrn, to heuynly sightis þa
study, in gude werkis þai ar euer als mikyl as in þam is, with likyng 28
of euerlastyng lyfe þa felow, & 3it to þame-self þa seme foulest, and
emange odyr þame-self þai þink þe last & lawest. Be þou besy þer-
fore þat art boystus & vntaght, agayne þi gostly ennys strongly to
stand, & in þi hart none iH þoght þou suffyr rest, and agayns þe 32
fendis waytinge sett þi wisdom. ¶ Qwen an vncleyn ymaginacion
or þoxt contrary to þe purpos of þi mynde withstandis þe, fayl þou
not, bot manly feght. ¶ Cry to criste with-outyn cessyng, to þou
be cled with godis armour. ¶ And if þou desyr þis warldis despisars 36
to folowe, þinke not what þou forsakis, bot qwhat þou despisis,
with qwhat desyr þi wiH to god þou offyrs, with how grete desyre
of lufe þi prayers þou presentis, with howe greet heyte of godis seinge

þou longis to hym be ioynyd. If þou aH synne parfityly hate, / if þou desire no þinge þat passis, if þi sawH lese to be cheryd *with* erthly solas, If þou sauyr heuynly to behald, & moste godis sune
 4 þou desire, if þou manerly speke & wyesly, for he spekis not bot if he be made, qwhos spirit *with* hony of godis lufe & swetnes of Ihesu soynge is multyn. ¶ In þis, behald, & slike odyr vsyd sumtyme þou sal cum to perfeccion. ¶ Slike a despyar of þe warld no
 8 meruayl gode appeuys. / þe saule truly þat boyth is sweyt be schynnyng of consciens, & fayr be charite of endles lufe, cristis gardyn may be cald, for it clensyd fro syns florschys *with* vertew & *with* swetnes of he songe als wer *with* songis of byrdis it Ioyis.
 12 ¶ þerfore aH our mynde set we god to plesse & obey, hym to saryf & lufe, & in ilk gude deyð we do, to cum to god be we besy. ¶ Qwhat valew is it erthly to couet, or fleschly lufe to desire, & þer-of no þinge we maye haue bot þe Iugys wreth, þat is to say euer-lastyng
 16 payne? ¶ fleschly lufe sothely stirs temptacion, & þe sawl blyndis, þat purfyte clenness it maye not haue, done synnes it hidys, & vnwyesly it kestis downe to new wykkednes, to aH curst lustis it enflawmys, aH rest of sawl it sturbyls, þat criste byrnyngly be not
 20 lufyd it letis, And aH vertew before gettyn it wastis. þerfore he frely þat couetis criste to lufe, ee of his mynde to womans lufe lat it not loyke. ¶ Wymmen, if þai lufe men, þai ar fonde, for mesure þai can not kepe in lufyng, And truly qwhen þai ar lufyd þai prik
 24 ful bittirly. ¶ On ee þai haue of waytyng, A-nodyr of trw sorow. qwhos lufe distractis þe wytt, peruertis & ouerturnes resone, wysdome of mynd to foly it channngys, þe hart fro god it withdrawes, and to fendys þe sawl makis bonde. And forsoth he þat with
 28 fleschly lufe, þof aH it be not with wiH þe lust to fulfyH, a woman behaldis, & fro vnlefuH meuyngis nor vnclene þoghtis kepis not hym-self vnflyd, bot oft-tyms hym-self in fylthis filyd & stynkand perauenture for to do wars hym-self he felis lykand. ¶ þe bewte
 32 of wymmen truly many men begylis, be desire qwhar-of þe hartis also of ryghtwys sum tyme ar ouyr turned, so þat þa þat in spiryt began, in þe flesch þai ende. ¶ Be-war þerfore, in begynnyng of þi gude conuersacion, *with* womans fayrnes kepe þou no speche, so
 36 þat þer of takyn þe venemus seyknys of lust þe fowlness of mynde to profyr & fulfyH þou knowingly desauyd and cowardly of þin enmys scomfett be drawn. ¶ fle wyesly wymmen, & þi þoghtis alway fro þaim kepe far; for þof a woman be gude, zitt þe feynde prikand
 40 & meuand, þe bewte also chirissand, for freilnes of flesch þi wil in

The soul that is sweet by the brightness of conscience, and fair by the charity of endless love, may be called Christ's garden. What virtue is it to covet things earthly, and desire fleshly love, from which we get nothing but the Judge's wrath and everlasting punishment? Fleshly love blinds the soul, hides committed sins, [Fol. XXVII. a.]
 nota so that it hinders the burning love for Christ.

The beauty of women beguiles many, and sometimes too the righteous are turned aside by it, beginning in spirit, ending in flesh.

If thou
wouldest ever
hold Christ's
love in thy
sight,
thou must
never be be-
gulled by
false cherish-
ing of a
woman.

A soul that
truly forsakes
the folly of
ill love enters
the way of
straight life.

If a young
man begin to
do well, let
him not cease
from his good
purpose.

[Fol.
XXVII. b.]

And though
the soul may
want such
wonderful
sweetness,
yet it loves
Christ with
so great a
desire that it
cannot stand
but for His
love.
The soul cut
off from the
world's sins

þam ouermikyH may be delityd. ¶ Bot' and þow cristis lufe with-
oute cessyng' wold cal a-gayn, and hym in aH place haue in þi sight
with dreyk', I trow be fals chirysyng' of a woman þou suld neuer
be begillyd'; bot' truly, þe more þat þou seys þou art' asayd with fals 4
flaterynge, if þou despis þam as Iapys, or trifuls, as þa ar, no meruayl
þou suld' haue þe ioy of godis lufe. ¶ Criste truly dos meruelusly
in his lufers, þe qwhilk', with a special lufe & a parfyte, to hym-self'
[he] takis. þai desire not' truly softnes of flesh or bewte þer-of, aH 8
wardly þai forgett, temporaH prosperite þai lufe not, nor þe worldis
frawardnes þai dreyd nott. ¶ To be by þam-self' þai lufe fuH wele,
þat' in-to þe gladnes þat in godis lufe þai feyl, with-outen lettynge þai
may feyH; ful sweytt þame þink for crist to suffyr, and no-þinge 12
hard. ¶ ffor he þat martyrs victory worthily wil worschip, deuocion
of vertew in filoing of vertew lat hym fulfyH; / þe marter cause lat'
hym halk', if þat he suffyr not þe payn; paciens lat' hym kepe in
qwhilk' ful victory he saH haue. ¶ A sawl truly foly of iH lufe 16
forsakyn, þe way of strayt' lyfe entyrs, In þe qwhilk' foyd of
swetnes of heuenly lyfe is felt; þe whilk', qwhen it felis so com-
forthabyH, þat aH passyng'e likyng'e it ouercummys, god it prays þat
slike comfortH he wald' vochesafe to gyfe & gostely it refresch, & 20
grace of continuance þat he wald' gyff, nor þat it fayle nott made
very in dyuers errors. ¶ A zonge man, if he begyn to doo weyH,
lat þink' euer to continow, lat hym not sleep, nor fro his gude purpos
cesse, bot' in mynde ay profet' he fro les to more risyng'e. ¶ þe 24
schado forsoth of errour forsakyn, & þe venemuse swetnese despisyd
of wrechid lyffe, straytt' lyffe takand', þe swetnes of ful he deuocion
now it halsis, ¶ And þus als wer be degrese be giftys of þe holy
goste to þe heght' of godis behaldyng'e it ascendis; In þe qwhilk' 28
heit of endles lufe restid' & gladynd', with heuenly likyng'e [it]
flows als is lefuH to dedely men. ¶ A gude saule certanly with
many disese vmbesett', and [with] heit' of temptacioñ noyd', þe
swetnes of godis lufe als it' is in þe self' may not' feyH; neuer-þe-les 32
þe Ioy of lufe it' is expertt', & in stabiH cours to þe luf'er it' drawes,
¶ And þof þe sawl so wondirfuH swetnes may want, zitt' with so
grete desire cryst it' lufys, þat onely for his lufe itt' myzt' perseuer-
and' stand. ¶ Bot' how mikyH is to be praysyd' his kyndist help, 36
in qwhilk' euery tru luf'er is expert', þat aH sory be comforthys,
forsakyn it' makes swete, and sturbyld' he settis in pesse, & aH
noyse sparpilland' he wastis. ¶ þe sawl fro þe world' synnes
depar tyd', & fro fleshly desyrs with-drawn, of syn is pourgyd', & 40

per-by it vnderstandis a swetnes of myrth commynge to it nere, in
 qwhilk hope it is confermyd, & is sikyr to haue þe kyngdom, And
 in þis lyfe to criste it gifis a drynke full likandly made of hoot
 4 lufe, & with grete of gostely gyftis with flouris of vertewe, þat criste
 plesyd resauys þat for lufe of þe well of penans in þis lyfe dranke.

perceives a
 sweetness of
 mirth ap-
 proaching it,
 and in this
 life it gives
 a drink lov-
 ingly made
 of hot love.

Of godis preuay dome & of þame þat fallys agayne,
 be vs not be demyd and grete skillis agayns
 8 purchesours. [Cap. XXXI.]

- B**ott sum ar wonte to ask how it may be þat many þat has led
 þe hardist lyfe & þis warldis Ioy barely had forsakyn, and
 afterward to synn ar scrithyn agayne, & dreyd nott And in gude
 12 ende þa sal not ende. / If þat we wyH not erre, be we in pesse
 prowldy to deem. ¶ To vs longis nott godis priuay domys to
 know; aH þingis truly aftir þis lyfe als it nedys sal bee schewde.
 AH þe ways of our lorde ar miry domys, þat is to say trw and
 16 riztwes, ffor nowdyr one with-uten verray ryght he repreuys, nor
 anoþer with-uten mercy, þat is rightwes, to lyfe he chas nott.
 þerfor vs awe to charge þe clethinge of his clerenes is als a growndles
 pytt, qwharfor we awe to dreed qwhils we ar in þis way, & on no
 20 wyse vnwisly to presume, for mane wotis not qwheder wreth or lufe
 he be worthy, or be qwhat end fro þis lyfe he saH pas. Guyde awe
 to dreyd þat þai faH not to yH, / and iH may trowe þat þai fro þer
 males may ryse.
- 24 fforsoth & þai in þer couetis byde & þer wickednes, in vayne þai
 hope þam sikyr of mercy qwhils þer wykkesnes is not left, for syn,
 or it be forsakyn, is euer forgyfen, nor zit þen bot if a-seyth be be-
 hyght, & þat a synner feyn not to fullfyH it als soyne als he may.
- 28 ¶ Myghty men truly & warldly riche þat in gettynge possessions
 hongrily euer byrns, & be þer gudys & riches in-to ertlylly gretnes &
 wardly power growes, byand with lityH mony þat aftir þis passynge
 substance was of grete valow, or in kyngis seruis or grete lordis grete
 32 gyftis meyldes þa haue resauyd, þat with delits lust & worschip þa
 myght haue, not me bot saynt Iobe lat þame here: ¶ *Ducunt iniquit*
in bonis dies suos & in puncto ad infernum descendunt, þat is to say:
 “þere dayes þa leyð in likynge, & to heH þai faH in a poynt.”
- 36 Behald, in a poynt þa loose þat aH þer lyfe þai stodyd to gett, with
 þis has dwellyd warldly wysdome, þat before god is cald foly, And
 fleschly wytt þai knew þat to god is enmy. þerfore myghty turmentis

Some ask
 why many,
 having led a
 hard life and
 forsaken this
 world's joy,
 have strayed
 back to sin.
 It is not for
 us to know
 God's secret
 decrees—all
 shall be
 shown after
 this life as
 needs.

[Fol.
 XXVIII. a.]
 Men great
 and rich,
 eager in get-
 ting wealth,
 who grow
 by their pos-
 sessions
 to earthly
 power,—
 let them
 hearken to
 St. Job,
 who says
 “They spend
 their days in
 pleasure, but
 suddenly go
 to hell.”

Seekers for
wealth

rest in age,
keeping what
they have
wrongly got;
when they
cease from
cursed get-
ting, they do
not hesitate
to use others'
goods as their
own.

sal sofy, & in þer þoghtis þa haue vanischyd calland þame-self wyse,
ar nowe made folis, And þat Ioy & likyng of þis warld has felt to þe
depnes of stinkand heH ar cumyn. ¶ And forsotþ 3it' emange aH
þat with wys of þe warld is bun, of none, als I suppois, is less trayst' 4
of saluacion þen of þis þat þe pepiH callis fals purchesurs. / Qwhen
þai sothely al þer strengit & 3outh has spend be wronge & law in
gettyng of possessions, / afterward in age þa rest, sikirly kepand þat
þa with wronge haue gettyn. Bot for þer concience is ferde 8
wykkydnes to condempnyng gifys wytnes. ¶ Qwhen þa onely fro
curste gettyng' cassis, odyr mens gudys als þai wer þer awen þa
dreed not to vse, for al & he suld restore, ful few to hym-self suld
leif, And for þa ar prowde þa schame to begge; or fro þer old 12
worschip þai wyl not saH, þerfor þa say þai may not graue nor labour.
Desauyd also of feyndis, cheis warldly wrechidnes rather to eschw
þe endles payne of heH to suffyr euer-lastyngly. ¶ Slike forsotþ,
qwhils þa haue lordschyp in þis wa[r]lde And be power of þer 16
tyrantry þe smale oppres, / to odyr forsotþ in-to slyke melody of
þis exile raysyd is not to dreyd bot rather Ioy, for þat godis chosyn
suld not be slike of gode ar refrenyd—Dauid to wittnes: *Ne timueris
cum diues factus fuerit homo, &c.*, “Qwhen man is made ryche, 20
dreyd þe not, nor qwhen ioy of his hows is multiplyd, for qwhen
he dyes, he takis not aH, nor his ioy with hym gois not, nor þe
drope of water, þat is to say of mercy, to þe tungis of þe ryche
mane byrnyng in heH 3it' coyme not. AH his Ioy in hys diyng 24
he losis, & onely syn for the whilk he saH be ponynschyd with-uten
end with hym to þe lande of dyrknes goys.

End of 1st
Book of Ham-
pole's *Fire of
Love*, trans-
lated from
Latin into
English by
Rich. Misyn,
a carmelite,
and Bach.
Theol. A.D.
1435.

¶ *Explicit liber primus Incendij Amoris Ricardi Hampole here-
mite, translatus a latino in Anglicum per fratrem Ricardum 28
Misyn heremitam & ordinis carmelitarum Ac sacre theologie
bachalareum, Anno domini Millesimo ccccxxxv.*

(II. BOOK.)

[Fol.
XXVIII. b.]

Qwhy parfytte contemplatye to vtward songe takes 32
no heed & of þer errour þat þame repreuys, and
how þa profett in contemplacion. [Cap. I.]

Be-caus þat in þe kyrk of god ar syngars, ordand in þare degres,
set to loue god, & þe pepul to stir to deuocion, sum has 36

comyn to me askand quy I wald not syng as oðer men quhen þai
 hafe oft-tymes sene me in schekynge messis. þai wold þersod I had
 done wrange, for ilk man þai say is þun in synge bochly befor his
 4 makar & musyk zeck of his vaward way. ¶ þerfor I misward hit
 for how to my makar I gaff melody & swete vowe þai knew hit.
 þai wend truly þat gedyly song in non myght mure. for þe quhen
 way þai couth not vnderstand. A finches truly it is to row þat I
 8 man, & namely he þat to godis seruyce is partyly geyt. of his lufe
 no speciall gyft sult haue þat many oðer haue now: þat many þe
 trow for in þame-self some sikke þai fonde. ¶ þerfor I haue þein
 sum maner of answer to schew. & to repretent truly non gyfte sould.
 12 ¶ Qwhat longis it to þame of oðer mens lyde quhen maners in many
 þingis passis þe lyfe als þai wold. & ar fare lyue in þingis þat is
 vnsene! Qwhodyr it is lesch to god þat he wyð do. to þat syng
 is wykkyd & god is gylde. he wil not þai godis will leryng vnder
 16 þe mesure! ar not all men godis. And quhen he wyð he takis &
 qwhome he will be forsake. and quhen he wyð he gylde þat hym
 plesis to schew þe greuous of his gudenes! ¶ I trow þerfor þe
 gruche & baktyris for þat wold þat oðer lyde in deuocion. to þame
 20 come downe & þame exorteryd in al þingis to þe inward: þai wende
 þa be hear quhen þa ar far away. ¶ Herfor my sath booldnes
 has fun a lityll to ogyr my musyk þat to me is cunne be leryng
 lufe, In quhilk I syng before leech. and make bownde of þe greuis
 24 swetnes. þe more also agayn me þat ha stand for vward sange
 þat in kyrkis ar wounr & ogyous swetes þat gladly of þe pepul ar
 harde, I fled. ¶ Alowely enoughe þis byleand. awyð quhen my þ
 of messe heretage it askyd. þe quhilk als I myght not here. or
 28 solempnite of þe day for wrange leryng of þe pepul. ¶ Alone
 truly I ha desir to fynd þat to cristis allice I myght take heyd. þat
 to me had giffin gostly souge in þe quhilk to hym bouyng &
 prayers I sult offyr. þis trowe not þai þat me repretit. and to þe
 32 maner þerfor þa wald haue brocht me. bot cristis grace I myst
 not leyfe & to foud men þat me with-in knew not consent. ¶ þat
 for I leit þame speke & I dyd þat was to do after þe state in þe
 quhilk god me had setr. ¶ ffor þis I sath say. cristis loy þankand,
 36 þat no more in odyr þus þa be fonde, nor þat þa presume not prouly
 to deme hensforward, for it is not of simulacion fenyng & takin
 be ymaginacion þat I haue done Als sum says of me, & þe-with
 many ar begyld þat weyn þa haue þat þai neuer toke. Bot in treuth
 40 in me is cunne an vsein loy, & with-in me verraly I ha waxyd

some new
 sound. the way
 - would not
 sing to other
 men. as they
 - I very man
 - a woman is
 only sound
 make the
 "Master" - not
 with voice
 when I gave
 to my Master
 that I know
 not. for they
 wanted to
 have credit
 have spiritual
 song.
 I - foolish
 in terms a
 man should
 have no
 speciall gift.
 I will not
 give way to
 those who
 covetous me.
 It is much
 to love to do
 what he will.

They mur-
 der because
 they would
 have others
 come down to
 their level.

I have truly
 desired to
 see that to
 Christ alone
 I might take
 heed.

I might
 neither see
 Christ's grace
 nor consent
 to foolish
 men.

[Fol.
 XXIX. a.]

I have waxed
warin with
fire of love.

warne *with* fyre of luf, þe qwhilk' my hert' has takyn fro þis lawe
þingis, þat in Ihesu syngand ful fare fro vtward' melody to ful
inhirly I ha flowne. ¶ Qwhen I filthis has hatyð & vanite of
wordys cast' out' & metis in superfluite not' to take nor vnwisly 4
me to gouern I haue stryvyne, þof aH of me wer sayd' I was gifyn
to richie howses, weH to be fed' & in delitys to lyffe. ¶ Bot' god
wyrkand' my sawle I had odyr-wyes sett', þat rather I sauyrð
heuylny þen swetnes of meytt; & be þis cause *certain* wyldernes I 8
haue lufyð & fro men I chase to lyfe, þe nedys of body onely speed,
& so soþely solas I take of hym þat I lufyð.

Man cannot
attain the
height of the
life contem-
plative im-
mediately
on his con-
version.

¶ It is not to trow þat a man in the begynnyng of his turn-
yng may ryn to þe heght' of lyfe *contemplatife* or þe swetnes *perof* 12
feyH, qwhen it is wele knawen þat *contemplaciõ* in greet tynn &
with greet labour is gettyn & onone it is not' giffyn to euery man,
þof aH *with* aH Ioy it be had qwhen it is gettyn. It is not' truly
in mans power to take itt' nor no mans labor is worthy it, bot of 16
godis gudelynes itt' be gifyn to trw lufers þat abown mans hopyng

Many often
turn again to
idleness,

ha desire criste to lufe. ¶ 3it' many aftyr penans has fallin fro
innocence eftsoyns scrythand to ydilnes & to abhominacion of
synnars, for in charite þa wer not' byrnanð; þe swetnes of *contem-* 20
placiõ so thyne & seldome þai haue, þat to wayk' þai ar to stande
qwhen þai ar tempyd, / or ellis very [&] gostely fode vggand, emonge
synnars warldly comfortt desyris. It is full gude truly to despis-
yng of þis warld, desyre of þe heuenly kyngdome [&] desyre of 24
cristis lufe, & to þe hatyng of syn, bisy redinge or holy bokis
behaldyng. ¶ A deuout saule in þis vsyd & tagyth, agayns þe
fendis dartis has redy defens. Confusyon truly of þe deuyH is,
qwhen agayns aH hys temptaciõ, godis worde we sprede. fforsoyth 28
sofyrars & berars of inpacient birdyn & heet' of temptaciõ, &
soffys not' to be led in lufe of desauabyH swetnes, aftyr many teris
& bisy prayers sal be enflaumyd *with* lufe euerlastyng, & heytt in
þaime-self saH feyH *with*-outen end' abydinge, for in þer meditaciõ 32
fyre sal wax warne.

too weak to
stand when
tempted.

Techinge to lyfe *contemplatyfe* in praynge, þinkyng,
fastyng & wakinge, & of prowde *contemplatife* &
of trew verrey gostly songe. [Cap. II.] 36

A chosen one

A chosyn *perfor* & lufe alway desirand', hym-self turnys in-to
hys lufe, for nouder warldly substance he has nor desyres to

- haue, bot be wilful pouert criste floand, of odyr mens *almus* lyfis
 contentt & payde, qwhils his consciens is clere & *with* heuynly
 sauour made sweyt: AH his hert in lufe of his makar he sal scheed,
 4 & *with* dayly encrease in he desirs sal labour to be lightynde. /
 Euey man þis world forsakand, if he with fyer of þe haly goste
 desire to be enflawmed, to prayer & meditacion besily to take
 tentt wax not slawe. ¶ Sothely of þis terys feloand, criste favirand,
 8 þe mynde to lufe mernelusly sal be warmyd, & warmyd it sal be
 gladynd, & glad in-to lyfe contemplatyfe sal be lyft. ¶ In-to þis
 henes þe sauH gos qwhils itt is takyn abown þe self, & to þe ee of
 mynde heuyn opin *preuay þingis* offyrs to be haldyn. ¶ ffyrst
 12 truly it behouyd to be vsyd bisily, & not be few zeris, in *praynge*
 & þinkyge, þe nedys of body vnnethis takand, so þat in þis to
 fulfyH byrnyng it be, [&] aH feynyng cast oute, *godis* lufe to seykt
 & know day & nyght it suld not slake. / And þus þe almyzty lufar,
 16 hys lufar to lufe strenghtand, saH rays hym hee abown aH erthly &
 stryfis of vicius & vayn þoghtis, þat wikkyd & dyand flees of syn
 loys not þe swetnes of þe vntment of *grace*. / & so forwarð *godis*
 lufe to hym sal be so sweitt, & *with* swetnes most likyng so sal be
 20 moistyd & *meruelus* hony he sal taste, þat in hym-self he sal not
 feyH bot solas of heuenly sauour in-to hym scheyd, & tokyn off he
 holynes. ¶ *With* þis swetnese truly feyd euer [he] desirs to wake,
 Als he þat verraly felys þe heytt of endles lufe his hart byrmand,
 24 nott it gos not away, þe mynde lyghtynand *with* sweytt mistery,
 qwhen sum odyr þat men trowed had beyn aH holy, be ymagina-
 cion onely [not] þis heit hade. ¶ Qwharfore nott in treuth bot in
 a shadow beand, qwhen þai to weddyng or þe fest of cristis
 28 spowsyng ar cald, þe fyrst place to chalange vnworthily þa ar not
 aschamyd: No *meruayH in* þe riȝtwys examinacion *with* schame þa
 saH go downe & lawar place þa saH haue. Of þis truly is sayd:
 ¶ *Cuden[t] a latere tuo mille & decem milia a dextris tuis*, þat is
 32 to say: ‘fro þi syde a thowsand sal faH & ten thousand fro þi right
 hande.’ Bot wald god þai k[n]ew þam-self, & þer conscience þat
 þa walde ransake: þen suld þa not be *presumptuous* nor, comparison
 makand to dedys of þer bettyrs, þa suld not þame enpride. þe lufar
 36 truly of þe godhede, qwos inwarde *partis with* lufe of bewte vnsene
 varily er þirlyd, / Ioys aH þe pyth of þe sawl, gladynd *with* heytt
 most mery, & hym-self has gyfin to besy deuocion for god: ¶ Con-
 tinwly, qwhen criste wiH, not [of] hys medys bot criste gudenes,
 40 asownd holy þoght he sal take fro heuyne sende, and meditacion into

follows
 Christ,
 content with
 other men's
 alms.

[Fol.
 XXIX. b.]
 Let every
 man who
 forsakes the
 world give
 heed to
 prayer and
 meditation.
 Then the
 mind shall be
 warmed to
 love, and
 thence shall
 be lifted up
 to the life
 contempla-
 tive.

Thus the
 Almighty
 Lover shall
 raise his lover
 high above
 all strife of
 vain thought.

If men would
 ransack their
 consciences
 they would
 not be pre-
 sumptuous.

Meditation
 shall be

changed to
song. songe sal be chaungyd, & þe mynde saff hyde in meruelus melody.
It is sothely aungels swetnes þat he has takyn in sawle, & þe same
louynge, þof it be not in þe same wordis, to god he saff synge.

The voice of
the true lover
is as the Song
of Angels. ¶ Slike songe als is of aungeH, so is þe uoys [of] þis trw lufar, þof 4
it' be not so greet' or parfyte for freylte of flesch þat 3itt' cumbyrs
[þe soule]. ¶ he þat þis knawes, aungeH songe also he knawes, for
both ar of o kynde here & in hevyn. Twne to songe pertenyys, not'

[Fol.
XXX. a.] to þe dity þat is sunge. þis praysynge & song' is aungels meett', In 8
qwhilk' also men lyffand' hattyst in lufe syngand' in Ihesu ar glad', /
now qwhen þa ha takyn þe doyme of endles loifynge þat of aungels
to god is sungne, in psalme in writtyn: *Panem angelorum man-*
ducauit homo, ¶ þat' is to say: 'AungeH breed' man has ettny: & 12'

"Man has
eaten angel's
bread." so kynde is renwyd' & now sal pas in-to a godly Ioy & happy
lyknes, so þat' it saff be happye, sweet', godly & soundly & in þe
selff, saff feyH luste of euerlastynge lufe & with greet' swetnes

A true lover continually it sal synge.' ¶ To slike a lufar sothely happyns in 16
docturs writynge þat I hafe not fun expressyd', þat is: þis sange sal
bolne to his mouthe, & his prayars he saff synge with a gostly
synphane, & of his tonge he sal be slaw, for be grete plente of
inward' Ioy & syngulere sownde tariant' be songe þat þat he in on 20
owr was wonte to say, vnnethis in half a nowre he may fulfyH.
¶ Allone sothely sal he sytt qwhils he it' takes, with odyr not
syngand', ne psalmes rede. I say not' ilk man þus suld' do, bot he
to qwhome it' is gyffyn, & qwhat hym likys lat hym fulfifH, for of 24
þe holy goste he is led', nor for mens word's fro hys lyfe he sal not'
turne. ¶ In a clere heet' certan he saff dweH, & in fuH swete
melody he sal be lift; person of man he sal not' accept', & þerfore a
foyl or churl of sume he sal be cald', for gode in Ioyful songe he 28
saH prayse, louynge of god of his hole hart' sal vp byrst', & hys
sweyt voys sal cum to heght, the qwhilk god's maieste likys to
here. ¶ A fayr visage he has qwhos farnes god desires. / Wisdome
vnmade in þe self it' kepis. ¶ Wisdom truly is drawn of priueteis, 32
& þe likynge þerof, is with lufars of euyrlastyng, for it is not fun
in þare sawlis þat likandly lyfis. // He dwels in hym of qwhome I
spak, for aH holy in crist's lufe he meltis And aH his inwarde

Let him do
what he will,
for he is led
by the Holy
Ghost; membris to god crys. ¶ þis cry is lufe & songe, þat a grete voys 36
raisys to god's eris. It' is also a gude desyre affeccion of vertw.
His crynge is owt of þis warlde, for his mynde no-þynge bot criste
desires. / His sawle with-in is al byrnyd with fyre of lufe, so þat his
hart is light' & byrmand, & no þing' vtwarde he doys bot þat to 40

love of God
shall burst
up from his
whole heart; his cry is love
and song;

his soul is
burnt with
love.

gude may be expound. God he louys in song, bot 3it in sylence,
not to mens eris bot in godis sight & in a meruellus swetnes
louyngis he 3eldis.

4 Pat gostly songe with bodily acordis not; & pe cause
& pe error of gaynsayars. And of conyng in-
sched or in spiryde, how it is diuers fro connyng
be labore gettyn. [Cap. III.]

- 8 **B**ot euery man in holynes raisyd, in pis may know pat he pis
songe has of qwhilk I spak, if he may not sustene cry of
syngars, bot if his inwarde songe to mynde be broght, & vtward to
say he be scrithyn. pat sum truly emonge syngars & redars ar
12 distracte is not of perfeccioñ, bot of vnstabilnes of mynde, for odyr
mens wordys per prayers brekis & destroys; & forsoith to parfyte
pis happyns not, þai truly ar so stabyld pat with no cry or noys or
any odyr þinge fro prayer [þai] may be distracte, or þoyght, bot
16 onely fro songe. For sweit gostly songe truly & ful speciaH it is
giffyn, with vtward songe acordis not pe qwhilk in kyrkis &
elsqwer ar vsyd. It discordis mikyH, for aH þat be mans voys
vtward is formyd with bodily eris to be hard, bot emonge aungels
20 twyns it has a acceptabyH melody & with meruale it is commendyd
of þam þat has knawen it. ¶ See & vnderstand & be not begilyd,
for to 3ou I haue schewd, to pe worschyp of almyzty god & to 3our
profett, qwhy þat I fled syngars in kyrkis & be qwhat cause I lufyd
24 not with þame to munge, & orgone playars I desid not to here.
lettyng truly þa gaf me to soundyng swetnes, & pe fulclere songe
þa gart fayH. & perfor no meruayl if I fled þat þat me confusyde,
& in þat I had bene to blame if I had not left þat me fro so sweit
28 songe wald ha put. Arrid forsoþ I had & I oper wyes had done,
¶ bot wele I knew of qwhome I toke. perfore me aH-way I ha
confermyd his wiH to do, þat fro me vnkynde he take not þat
kyndely to me he gaf. ¶ Grete lykyng I had in wildyrnes to
32 sytt, þat I far froo noys swetyar mote syng & with qwhyknes of
hart likyngeste louyng I mote feyH, pe qwhilke doutles of his gyft
I ha takyn, qwhome abown al þinge wondirfully I ha lufyd. ¶ My
hart truly has not 3ernyd in bodily desyre, Nor of creature I ha
36 consauyd pis comforthabil songe þat I syngand in Ihesu has swngne./
Lufe in me perfore þerto was broght þat I suld not stand in

A man ex-
alted in holi-
ness can tell
that he has
this song, if
he cannot
hear the cry
of singers
without this
inward song
being
brought to
mind.

[Fol.
XXX. b.]

Ghostly song
accords not
with outward
song.
for what is
made by
man's voice
is for bodily
ears.

See then why
I fled from
singers in
churches, and
would not
hear them,
or organ
players.

I was eager
to dwell in
the wilder-
ness, that I
might sing
more sweetly,
far from
noise.

plyte in qwhilk vnthriftis¹ ar cast downe, bot þat I suld be raysed
a-bowne þe heght of aH þingis seyn, & off heuyn I suld be kyndlyd
& lightyd to loyf god, qwos praysynge is not cumly in synnar
mouthe. ¶ To qwhome herefore so sal be opynd þe wyndow vn- 4
þirlyd of aH, anyþinge þat lufis bot one, no meruale it wer þof his
kynde wer chaunged in-to nobilnes of worþines vnabyH to be talkd,
made clere & free; qwhilk nobyl clerenes no man sal knaw þat now
can nott lufe &, in criste, swetnes feyH. ¶ Nor I aght not doutles 8
fro beste tryde deuocion cesse for bakbitars þat in-to myne innocens
has castyn yH bitynge, / And me aght aH wykydnes to kest
downe, & lufe þam þat stird me to more ih; & þer-off grace suld
ha bene encessyd to þe lufar, qwhils he to wordis had not tane 12
heyd waugd in wynde, bot, with hart parfytte, hym-self suld spreed
to hys lufe & his purpos vnwerily pursw. / Herefor truly desire of
vanite is vanischyd, & truful [lufe] in mynde is risyn, so þat þe
lufar sawle sal nozt wax cold bot in conforthabyl heet sal stand, & 16
þe hart fro contynuaH þoght of his lemman sal not be byrsyd. In
þis stedfastnes soþely, to a trw lufar, excellens of lufe happyns, so
þat he² to be raisyd to a firy hevin & þer he suld be stiryd to lufe
more þen may be spokyn, & in hym-self suld more be byrud þen 20
may be scheuyd & þe degreis of grace suld hals. ¶ And here-of
he has takyn wysdome & sotelte, & he emonge wys kan speek &
boldly say qwhat euer hym þinke, / þofe he a foyH & vnwyse before
wer haldyn or ellis he were. // ¶ Bot taght be connyng gettyn, not 24
inscheek, & bolnyd with foldyn Argumentis, in þis disdene sayand:
‘qwher leryd he, qwho reed hym?’ for þai trow not þat lufar[s] of
endles lufe of þer in ward maister myzt be taght to speek better þen
þai of men taght, þat at aH tymes for vayn worschip has stodyd. 28
¶ In old tyme, if the holy goste enspiryd many, qwhy suld he not
now his lufars take to behald Ioy of his godhed? ¶ With þaim
before sene of þis tyme sum to þaime evin ar apreuyd. þis appre-
uyng mens alowans I cal nott, for oft þai erre in þer allowyng, 32
slike chesand als god despisyd, & despysand þat god has chosyn.
¶ Bott slyke I call alowd qwhome endles lufe pythily has en-
flawmyd & grace of þe holy gost enspyr to aH gude; þies ar
markyd with flour of aH vertew & in godis lufe bisily syngis; And 36
aH þat to þe wardys vayn Ioy longis & fals worschips of cursyd
prowed lyf vndyrfeytt of þer affeccion þa treyd. ¶ þis no mer-
uayH of men ar outcastis, bot in þe syght of god & holy aungellys

I ought not
to cease from
devotion be-
cause of back-
biters.

The lover's
soul shall not
wax cold;

[Fol.
XXXI. a.]

though but a
fool before, he
has gained
wisdom to
speak among
the wise, and
say what
seems good
to him.

Lovers of the
endless love
of their in-
ward Master
might be
taught to
speak better
than those
taught of
men.

I call aloud
those whom
endless love
has inflamed.

¹ indigni

² Ut in igneum celum assumptus ibi incenderetur.

gretely ar commendyd; qwhos hartis ar stronge aH aduersite to suffyr, nor with wynde of vanite wil not be blawen abowt. At þe last to crist þa ar borne with he holines, qwhen þai þat men allowd & chas in dampnacion ar caste downe & in turmentis ar drawn with feyndys to be ponyschyd with-outen end.

Strong hearts, not blown as if by wind of vanity, at last are borne to Christ with high holiness.

Of þe excelence of gostly songe & þat it nowdyre may be sayd ne wryttyn, nor þat it resauys no felischyp. & of þe charite of syngars in spirite & pride of þame þat has connyng getyn.

[Cap. IV.]

Truly þe lufur of almyȝty god with-outen skyH is not raisyd in mynde he þink to see & þe lufely songe to syng þat spryngis vp in þe sawle, þe qwhilk fyrely & opynly is bymyd with fyre of lufe & spred in to sweit deuocion, bidyng in songe[s] þat ȝeldis hony of owr fayrest mediatur. / þerfor syngand in-to aH myrth is led, & þe weH of endles heyt, brekand vp in myrth, is takyn in halsyng & singuler solas & with myȝtt of þe luflyest passage þe lufur refreschyd in sweit heit is arayd. ¶ He qwhyet truly qwhittar þen snaw Ioy, & reddar þen rose, for with godis fyre he is kyndylt & with clenness of consciens goyng in qwhite he is cled. ¶ Here-to þerfore he is takyn vp in priuete aboun odyr / for in his mynde melody bidys & sweit plente of heit taris, so þat not alone in hym-self he offyr A marghty offeryng & to crist loueyng in gostly musyk he suld pay, bot also, þat [he] stir odyr to lufe, þat þai hy þame-self deuoutely & parfytely to god to gyf, þe qwhilk so his lufars & to hym in aH þer hartt drawand also to make glad in þis exile vouchis-saffe. / þis likyng certayn aH wytt & feling passis qwhilk he has tastyd Ihesu lufand. / Truly I may not teH a lityH poynt of þis ioy, ffor an vntold heet qwho may teH? A infenit swetnes qwho saH makyn? Certan, if I wald speke þis Ioy vnabyH to be told, me semys to my self Als and I suld teym þe see be droype and spar it aH in a lityH hole of þe erth. // ¶ And no mare-vayle þof I, þe qwhilk of þat same excellens o droype vnneyth tastis, vnmesurdnes of þat endles swetnes to ȝow may not opyn, nor ȝe boystus in wyt & with fleschly þoghtis distract, & þof ȝe wer fuH wyss of wytt & to godis seruys gifyn, it may take. ¶ Neuer-þe-les if ȝe wer bisy heuynly al-way to sauyr, & if ȝe studyd with

The lover is taken above others, as melody is in his mind.

[Fol. XXXI. b.]

He must stir others to love.

I could not tell at all of this joy.

No wonder that I, scarcely tasting a drop of that excellence, can't open the unmeasured sweetness.

godis luf to be enflawmyd, in-to 3ow with-outen dowt suld cum plenteusly likynge of þat lufe, þe qwhilk, fulfilland aH partys of þi mynde abil to be þirlyd, a wondirfuH swetnes it saH drope in. / With charite truly þe fullar 3e saH be, more abih to be takars 4 of þat Ioy 3e may suppos. To god truly endlesly sal þa be nar þat hym more byrnyngly & more sweitly hym in þis tyme has lufyd. ¶ þai certan of godis lufe þat ar toyme, with wardly fylthys ar fulfillyd, & so to vayne taylis drawand, likynge þat S scheuys in vtward þingis þa seyke, inward godis forgettyn; qwhos heyth is fro dedely syn hyd, qwhils þa in mynde fallis vndyr wardly solace & in þer risyng fro a glorius perpetualte þa vanysch. Herefor it semys þat couetys in tyme to cum sal be exyld, & charite 12 certayn reyn. / Contrarily of many in þis lyfe is wrought, forsoth nehand of aH, þat couetys is broght in 3ee into þe kyngis haH, And charyte als it to tresun were consentynge is presond & owt of þe kyngdom kast in to exyH; bot 3itt a dwellynge-place it has fun 16 in hartis of goddis chosyn: fro prowde it goys, & restis in meyke.

¶ Begilyd ar many wrechis þe qwhilk fenys þam-self to lufe god qwhen þa lufe hym not, trowand þat þai may with wardly nedys be occupyde / & als truly to vse þe lufe of Ihesu criste with 20 swetnes, / And þai trow þame-self be þe warld may ryn & be contemplatyfe. þe qwilke þai demyd impossibyl, þat god feruently lufis & in contemplatyf lyfe has gone. ¶ Bot þai vnkonyng, not taght with heuinly wisdom, bot bolnyd with conyng þat þai ha gettyn, 24 wrong suppoys of þame-self, & god with lufe 3it can þa not hald.

¶ Herfore I cry & with desire I say: *Saluum me fac deus, quoniam deficit sanctus*, þat is to say: 'lorde, make me sayffe, for þe sayntis wantys.' / trwe lufars faylis, the voys of syngars is in pess, 28 of trw lufars apperis no heet, ylk man gos in his ih way, & þe wrechidnes in hartt he has consauyd to brynge to dede he cassis not. þer days in vanite þa wast, & þer 3eris in hy. / Alas to-gidyr þe 3onge man & maydyn sowkand, Also with þe old man, þe fyre 32 of desire has swaloyd! ¶ O guyd Ihesu, to þe to drawe to me is ful gude, ffor my sawH in þer counseyH sal not cum, bot sittand aH-one to þe I saH synge; þe qwhils þou art praysyd, þou waxis sweyt, so þat þe continwly to prays is nott hardt bot fuH sweet, 36 not bytter bot miry, & more þen to be fulfyld with al bodily & wardly delytis. ¶ Delectabyl & desirifuH it is in þi praysinge to be, for aH þat with so grete lufe is dyght, no meruayH, sauys fuH sweytt. ¶ þe lufar also byrnanð into ynbodyly halsynge, his wyk- 40

They who have loved God most here shall be nearest Him hereafter.

In time to come, covetousness shall be exiled, and charity shall reign.

Charity has found a place in the hearts of God's chosen.

nota

[Fol. XXXII. a.]

O Jesus, good it is for me to draw near Thee.

To pray to Thee continually is sweet.

kydnes clensyd & aH þoghtis vanyshyd þat to þis ende goys not,
 with his gostely ee his lemman desyrand to see, A crying to hys The lover has raised a cry to his Maker,
 makar has raysyd & byrst vp of þe inhere marygh of his affectuous
 4 lufe, Als he of arme suld cry, his inwarde voys he lyftis, þe qwhilk
 not bott in þe byrnan dist' lufar, als it' is lefuH in þis way, is fun.
 Here I cesse for vnwytt' & boystusnes of myn vndirstandyge, for
 þis cry I can not' descry, nor zit' how mykyH it is or how miry to a great cry and a merry.
 8 þinke, or feyH & bere in my maner I myzt', bot' to zowe I myzt'
 not teH nor may not', for my wytt' I can nott ouercum, bot if I wyH
 say þis cry is gostly songt. þerfore to me qwho saH syngþe þe dity
 of my songis & Ioyes of my des[i]re with byrnyge of lufe & heit
 12 of my zonge age, þat of felaly songt of charite my substans I myzt'
 ransake, & mesure of swetnes in qwhilk worþi I was haldyn, to me
 mote be be-knawen, if I myzt' fynd' fro vnhape parauntyr [me]
 exemptyk, & þat to say be my-self to presume not, for zit I ha not'
 16 fun þat I desire, in solas of my fela I suld' rest' with swetnes.
 ¶ fforsoth if I demyd þat cry or songe fro bodily eris is aH-way
 hyk, & þat I dar wele say, wold god of þat melody a man I myzt'
 fynde Autor, þe qwhilk' þof not in worde zitt in writtynge my ioy
 20 he sulde syngþe, & notis of lufe þe qwhilk' in þe worpiest name
 before my lufe I schamyd' nott to say, syngand' and Ioyand' he suld'
 schew ow't. He þis truly to me suld' be luflyar þer gold, & aH
 precius þingis þat in þis exiH ar had, to hym ar not lyke. ¶ Beute of Beauty of virtue dwells with him, and he searches the secret affections,
 24 vertew with hym duellis, & priuetis of lufe parfitye he ransake[is].
 ¶ Als my hart' truly I wald' lufe hyme, nor it' is not þat I fro hym
 walde hyde, for of þe gostely songe þat I desyre to vndyrstand' he
 suld' schew me & melody of my myrth clerely suld' opyn. In
 28 qwhilk' opynyge I suld' more Ioy or ellis qwyklyar syngþe, for
 byrnyge of lufe to me suld' be schewed, & a soundly Ioy to me
 suld' schyne. / My cryingly þoztis Also with-outt a praysar suld'
 nott scrith, nor I in dowt' suld' labour. ¶ Now truly heuisum
 32 longyng' of þis exile me castis downe, & heuynes me grevand vnethis
 suffyr me stand'. And qwhen with-in with heyt vnwroght I wax
 warme, with-[out] als wer browne & vnhappy with-outen lyght I [Fol. XXXII. b.]
 lurk. / O my god, to qwhome deuocion I offyr with-oute fenyngt, O God, think on me in Thy mercy, for I need mercy.
 36 sal þow not þink on me in þi mercy? / A wrech I am : þerfore þi
 mercy I nede : & salt þow not' þe longinge þat me byndis rayse in-to
 lyght, þat acordyngly I may haue þat I desire, ¶ And þe labour in
 qwhilk' I heuy þat I trespasyd in-to a homly mansioñ þow salt
 40 chawge, þat melody may last' qwhere heuynes was, [&] in his my

lufe þat I mote se qwhome I desyre,¹ & hym worschyp endlessly,
haldyn with his towchinge, for to hym I longe.

Meditacion of þe longar to his lufe & forsakyng of
felyschip, and how be ordir it is cumyn to þe 4
flawme of lufe. [Cap. V.]

When burn-
ing with love
I should
praise Thee,
Jesus.

Would God,
Thou hadst
shown me
some com-
panion in the
way;

I should have
rested and
been glad
with him,

until led from
this outward
prison, we
should to-
gether take a
seat among
the citizens of
heaven.

Who shall
sing to me
the end of my
trouble,

O Thesu, in þe qwhen I byrn with loyvynge & þe heytt of lufe
bisily cums in, þat þe, o most lufely, fully I suld hals; bot
borne bak^t I am, þou swetest, fro þat I lufe & desyre. / More-ouer 8
greuys happyns, & þe wast^t wildernes þe way forbarris & þe habita-
cion of lufers in on suffyrs not^t to be beyldyd. / Bot wald^t god þou
had owdyr schewd me a fela in þe way, þat with his stiryng
heuynes myzt ha bene gladynd & þe band of sighynge vnlowsyd, if 12
it soyne with þi sweitt^t syeth wer cut^t in-sondyr, / so soyrt it wald
streyn þat it^t suld^t gar þe lufar þe cloos of þe flesch go froo be
gretnes of lufe, & be-for þi maieste to be cast. ¶ Emonge certan
Ioyand^t in ympnis of louyng sweytly I suld^t ha restyd with my fela 16
þat þou had gyfyn me, & in gude spech with-outen stryfe we suld^t
ha bene glad; / Etand^t truly in myrth of lufe to-gidyr we suld^t
schewe lufly songis, to we be led^t fro þis vtward & cumberus presone
& broght in-to þe inward^t dwellyng-place, samne takand^t a seet 20
emongis heuenly citesenes þat o maner & o mesure lufyd criste.
¶ Alas, qwhat sal I doo? how longe sal I suffyr delay? to qwhome
saH I flee, þat^t happily I myght^t vse þat^t I desire? Nedy I am &
hongry, noyd^t & disesydt, wonedydt & ih-colorde for absens of my 24
lufe, for me hurtys lufe, & hoype my sawle chastisis þat^t is put^t
bak. Herefor cry of þe hart^t goys vp, & a songely þozt emonge
heuenly citesens rynnys, desirand^t to be lyftyd to þe ere of þe
hyst; & qwhen it þer cums, þe erand it profyrs & sayes: 'O my 28
lufe! / O my hony! / O my harp! / O my sawtre & dayly songe: /
qwhen saH þow help my heuynes? / O my hartis royse, qwen saH
þow cum to me & take with þe my spirytt? ¶ Truly þou seis þat
whikly I am woundyd with fayr bewte, and longynge releissys not^t 32
bot^t grows more & more, & paynlynes here present^t me down castis
& prykkis to go to þe of qwhome onely I trow solas & remedy I sal
see. Bot qwho to me saH synge ende of my greyf, & þe ende of
myne vnrest, & qwho to me sal schewe gretnes of my Ioy & fulfill- 36
ynge of songe, þat^t of þis I myght take comforth & synge with

¹ & videam in venustate mei decoris dilectum quem desidero.

- gladnes, for I suld^d know þat end^d of myn vnhappines & þat þat Ioy that I might know joy was near.
 wer nere? / Herefore a excellent songe & cry I suld^d say & my
 voys Hardnes of my lemman suld^d softyn, Als if he suld^d chastys ons (Fol. XXXIII. a.)
 4 he sulde slayke & softly ponyschand of innocentis paynys ay suld^d
 he not layght. & herfor I may be cald^d happy, And þe miryest
 draght of lufe *with*-oute aH vnelennes haue *with*-outen end, & aH
 greuys clensyd, stand^d in parfines of Ioy & holynes, wurschyp
 8 syngand *with* a heuenly synphane, qwene truly emonge þis disesis
 nedy, byrnyng^t of sweitt^t lufe I, twix my priuetis & þe sweitt^t-honyd^d
 mynde of Ihesu, als wer *with* musyk my mynd^d has myrthyd, so þat
 I, gretely gladynd^d in songe þe whilk^t I toke of heyn, venemus
 12 sweetnes of vnworþi lufe I suld^d not feyH, þe qwhilk þame þink ful
 sweit þat in fleschly bewte florysches, nor at þis stordy erthlynes
 me suld^d not hald^d. / O fayrest & luflyest in þi bewte, ha mynde
 wardly power for þe I drede not; and also ha mynd^d, to þe þat I O fairest in beauty, know that I dread not earthly power.
 16 myght^t draw, aH lufe I ha cast^t owt þat chirischis vn-wys, to aH
 þinge þat þe, gude, lettis to lufe & fleynge fayrnes I ha fleed þat
 makis men bonde, & wymmen sendis in-to males; nor me likyd not
 3ong^t playe to vse þat be vnelennes worþi sawls to bondage of foly
 20 makis sogett. ¶ To þe so forth I cessyd not to gif my hart towchid
with desire, & þou it has *with*-haldyn, þat in-to dyuers lewdnes of
 concupiscens & lust^t it suld^d not flow, / & mynde of þi name þou
 has in [send] And to my nee þe wyndow of contemplacion þou has
 24 opynde. To þe at þe last deuowt I ha ryne in gostely songe, bot
 fyrst^t my hart waxst warme *with* fyer of lufe, & in-to lufly ditis
with-in [me] fyrst I rose vp. / If þou þis putt not fro þi sight,
 mykilnes of þi pite suld^d meve þe be þe qwhilk^t þou suffyrs not þi
 28 lufars in caldes be takin to mikyH; als I trow, my wrechednes þou
 suld^d lessyn & my longinge fro þi face þou suld^d not turne. Soro
 certan & wrechidnes in þe body standis; longynge sothely in þe
 sawle habidys to tyme þou gyff þat *with* so gret heit I ha desiryd,
 32 þorow qwhos lufe my flesch is made leyne & fowle emonge bewteuz
 of þis lyfe. & of þe influens of it my sawle has longyd, þe to se
 qwhome byrnynglye it has desiryd, / And in þos cetys of secrete
 heuyns it myz^t be, & reest *with* felischyp þat it desiryd, And þer be
 36 tane vp qwher emonge AungeH syngars þe *with*-owt eynd^d parfytely
with lufe may worschyp. Behald^d, myn inhir partis has vpbold^d,
 & þe flawme of charite, þe gedyrynge of my hart, þat I haue hatyde
 has wastyd, And þe slipyr gladnes of wardly frenschyp it has put^t Foul thoughts are driven out.
 40 by, þoghtis also þat wer fowH & to be hald^d abhominabyH it has

drawen owt, [& so with-owt] fenyng, manerly I haf risyn to lufe /
 þat before in diuers owtrays of myn errors has sleep & with dyrknes
 vmbelappyd, ¶ þer likandly I felt lust of denocion swetest qwher
 I soro me me more to trespas. My frendis, I pray 3ow, here, þat 4
 no man 3ou begyle! ¶ þis & slike odir wordys in þe syght of owr
 makar byrst vp of þe fyre of lufe, And no man, þat strawnge is
 fro þis vnmesurde lufe, dare slike wordis teyt þe qwhilk 3it is
 sturbyld with temptacion of voyde þoghtis & vnprophetabyH, þat 8
 hys mynde bisily to crist with-out gayn-turnyng has nott, or with
 any maner affectuusly is stirryd abowt any creature, so þat aH þe
 meuyng of þe hart in to god go not, for hyme-self he felys bun to
 erthly affeccioñ. ¶ fful hee he is in charite qwhos hart pies ditys 12
 of lufe ha[s] songyne & in gostely fode hyde þis vtwarde fondenes
 behaldys nott. ¶ fforsoth in euerlasting desyrs meruelusly cheryd
 hym-self rayses behaldand to heuene, froo qwhens he byrnys with
 lufe swetist & with a draght of heuenly passage he is moystid & 16
 vmbesett & truly is transformyd with heit of happis-to-cum þat aH
 temptacioñ he may eschew, & in þe heght he is seet off lyfe con-
 templatyfe, & forward so gostly songe contynuand in cristis louynge
 he is glorifyde. 20

My friends,
 let no one
 beguile you.
 [Fol.
 XXXIII. b.]

He whose
 heart has
 sung these
 ditties of love
 is high in
 charity.

Of dyuers giftys of godis chosyn and how sayntis cum
 to lufe in praying, þinkyng, lufyng, aduersite
 sofyrand, vissittand. And þat lufe cumys of god
 & þat his lufe is necessary, And þat trew lufars 24
 fallis not be fleschly temptacions als odyr inpar-
 fite / nor with dreggis of synne is hurtt þof all
 þai laste. [Cap. VI.]

¹ Chosyn trwly þat with lufe ar fulfillyd & more takis heyd to 28
 lufyng in mynde þen to oght ellys, has schewyd to vs
 wondirly þe priuete of lufars, þe qwhilk passand quikly & abowen
 kynde þe fyer of lufe has takyn & with a wondirfull desyre in-to
 his lemman Ihesu 3ernyd. Goddis lufars truly with dyuers giftis 32
 ar disposyd: Sum to do, sum to teche, sum to lufe ar chosyn.
 Neuer-þe-lesse aH holy o þinge couetis & to o lyfe ryn, bot be dyuers
 pathis: for euery chosyn be þat way of vertew gose to þe kyngdome
 of blysse in þe qwhik he is moste vsyd. And if þat vertew in 36

Of God's
 lovers some
 are chosen to
 teach, some
 to act, some
 to love.

¹ Before this in another hand; he that is.

qwhilk' he passis more byrnyngly draw to þe swetnes of godis lufe,
 þe qwhilk is supposyd strangar in þe moste rest', trully, to god
 qwhen he saH cum þat dwellynge-place off heuently Ioy & þe seet'
 4 he takis to meyd' þat criste has ordand to be had to moste perfyte
 lufars *with*-outyne ende. ¶ þe lufar þerfor sayes þat glorius dyttis
 of lufe has made & he þat' passyngly to godis lufe is chosyn, ffyrst'
 he caris & desyres þat' his hart fro his lemman neuer depart', þat þe
 8 mynde of Ihesu to hyme be als melodye of musyk at a feste and in
 his mouth it is swettar þen hony or hony-combe; ¶ Bot þe lengar
 in gostly study he vsys hym-self, þe swettar to hyme it' is. And
 þen his mynde fro vayn & euyl þoghtis it' withdrawes & to desyre
 12 of his makar it' byndis, & aH-to-gedyr into criste it gedyrs, & in
 hym þe weH of lufe, it' stabyls, & þat hym aH onely he lufe & in
 hym onely he be glad it' prays. ¶ Now cum in-to hys sawle sweit'
 affeccions & wondyrfulH meditacions, onely fauerabyH to god, þe
 16 qwhilk' tastyd, & in þis mynde *with* intencion sprede, it chiryschis
 more þen may be spokyn & *with* grete likyng & swetnes of spirytt'
 to behaldyng of heuently þinges þa leek', & fro desire of wardly
 solas þa clens, so þat godis lufar no þinge sekys in þis world' bot' þat'
 20 he may in wyldernes bee & to likyngis of his god onely take heyd'. /
 Afterward' trully strongly & weH vsyd in prayinge, in meditacion
 gyfin to he rest, aH wykkydnes kylland' & vnclennes, & a straytte
 way takand', *with* discrecion gretely he prophetis in vertew of lufe
 24 euerlasting', & hys affeccion gos vp, so þat entre is opynd' in be-
 haldyng of heuently misterys to þe ee of his mynde. þe Byrnyng
 also qwhyk', before he felt' not, hys sawle begyns to kyndyH, &
 in þat' qwhils he is profetabilly occupyde now qwhykliar, now
 28 slawlyer, / it warmes, als þis rotynly body suffyrs þe [soule] þat it
 heuys & oft'tymes downen castyng¹ with dyuers heuynes, so þat þe
 self sawle *with* heuently swetnes a-noynt' & qwhykkynand' to heuently
 likyng' þe self' cleris mikyH to pas furth be gude desyre / & it irkis
 32 to dweH in þis deedely flesch. Neuer-þe-les gladly it suffyrs ad-
 uersite þat happyns, for in Ioy of euerlastyng lufe swetly it restys, /
 and þat' IoyfulH songe þat it, gladynde in Ihesu had takyn, aH þinges
 þat' happyns may not' distroy, bot in deyð' þe fendis falthede þat'
 36 flees a-way, & þe begillyng' vanite of wardly worschyp gos in
 despyte, ner þe fleschis softnes is soyght ne lufyð. ¶ þis þingis ar

The lover would never leave his love.

Spiritual study is sweeter the longer it is pursued;

[Fol. XXXIV. a.] sweet affections and wonderful meditations come to the soul.

When experienced in prayer and meditation, he sees heavenly mysteries in his mind's eye. ✓

The burning of love is now kindled in the soul.

Nothing can destroy the song of joy.

¹ prout permittit corruptibilitas corporis animam aggravantis & variis molestiis sepe deprimentis.

² et inefficacia diaboli machinamenta evolant.

armyd agayns godis chosyn, þat aH-to-gedyr vnausyð to þer ower-
turnyng þat þer conuersacion has in heuyn þai myght faH; bot þa
profet not þame to ouercum, bot þat goddis holy lufar in cristis
name vnbyrsyð &, als wer with[out] stryfe gladynde, says, *Tu 4*
autem [domine] susceptor meus es: lorde, þou art my takar, þat
malicius prikkyngis of my fraward enmys me make [not] vrestfulH.
Gloria mea, my Ioy, for in þe is al my Ioy, not in my vertew, for,
sent it is not bot of þe, worthely aH to þe is gifyn, no-þinge to me. 8
& *exaltans caput meum:* & my hede, þat is to say, þe heyst party
of my sawle be þe qwhik þe nethyrrar, þe fauerand, ar gouyrnd, to
gostely songe & contemplacione lyftand, þou suffyrs not in þis
law & fowle likyng of þis warld to be caste downe or in-bune. 12
¶ þis sothely is þe heed þat in oyle of gostely gladnes þou has made
fat, þat in charite it sulde bolne & be to me *calix inebrians*, þat is
to say, drynke of inwarde swetnes [*inebrians*] my sawle with lufe of
my makar, and slepy I sal lygge, fro lufe verraly turnyd of temporaH 16
þinges, & so as wer with swetnes no-þinge of erthly myrth feland
or heuynes, to clerenes euerlastyng I am ledde. In þis swetnes
truly of he lufe þe consciens schynys, for clennes þer lastys, & þe
hart likyngly waxis warme, þe mynde, myrthyd with giftis, waxis 20
hote, nor it likys not to behald lustis of þis exile, bott gladlyar
bittyrnes of þe warld it halsys þe swetnes þen to folow, ¶ ffor in
likyng þat faylis not vsid, to Ihesu lufe with so byrnyng desyre
it cessys not to drawe þat als sone & als lightly þe warld [þou 24
myght] turn vp so downe as his mynde fro his sauour lufe gayn-
caH. ¶ AH þinge forsoth it hatis þat contrary es to godis lufe, &
vnwerily it byrnys þo þingis to fulfil þat it seys & knawes plesyng
to god. ¶ þis certayn it suld not leefe for any payne or wrechid- 28
nes, bot qwhiklyar it suld hy godis wyH to do if it cowth persauce
any hard þinge he suld soffyr be þat caus. ¶ Truly oper he þinkis
not nor desyres bot criste truly to lufe & his wiH in aH kyndes to
do with-owt cessyng. ¶ A mynde with deuocion of god made 32
ryche þis byrnyng wiH in gudenes of his lemman has takyn; for-
soyth he þat it chase þat it slyke on myght be þat cristis parfite
lemman sche myght habye & a choys reseH suld be þat suld be
filyd with þe noblest lycur of swetnes of heuynly lyfe, & his name 36
þatt is chosyn of thowsandys, with a mynde euerlastyng it suld
continwe, & with-in þe self euer þinkand with-hald, And þen be
godis help aH lettyngis of lufe he saH caste oute, And in god he saH
be glad, for þe dartis of owre enmys agayns slike a lufar saH not 40

My joy is all
in Thee, not
in my virtue.

I shall be
truly turned
from love of
temporal
things.

[Fol.
XXXIV. b.]

The mind
experienced
in unfailling
love, draws
near to Jesus,

desiring no-
thing but to
love Christ.

The darts of
our enemy
against a true
lover are
unavailing.

- auayH; bot sikyrnes in consciens *with* clerenes vntrowd of inward
 swetnes of hys lufe he saH take, / And every howre his spirytt^e he Every hour
would he give
up his spirit.
 4 wald^e zelde, for in a gostely crynge beand^e every day frendefully in
 byrnyng of lufe is clensyd^e, þat^e no fylth of þe fowlnes of þe goste
 may last; ¶ Qwhils þoght^e in god continw^e, aH wykkednes cast^e
 owte þat^e males mevys of owr enmys, & fyre of lufe varily in mynde
 bydinge aH contagiuste of synne it^e clensys þat^e be an vngettyn
 8 desyre is drawn. ¶ þe affeccion truly in grete heght^e set^e is so
 sikyr þat^e negligens aH-way it^e is ware of & als a deedly enmy castis
 away, bisynes & dreid qwhils it^e lyfis it^e leuys not; for þe bettyr a
 man is & to god more accept^e, þe more in charite he byrns & to
 12 wyrk bisilyr & strongr þat^e to his degre & lyfe longis be þe
 prikyngis of lufe he is styrd, And aH-way is bisy þat^e mynd^e of his
 swetyst^e lemman out of his þoght^e be a mynwt^e scryth, þat^e not onely
 in clethyng bot als in deyde to hawe he þinkis qwhome to lufe
 16 *with* aH his hart he knawes he is bydyn. And gretely he dredis
 þat^e he be drawn in þis þingis þat^e ar lest^e hym to greue. ¶ Not^e [Fol.
XXXV. a.]
He takes
heed not only
to love Christ,
but never to
forget Him.
 only certayn he bisys hyme, *with* aH hart, þat^e to fulfyH, als he is
 bydyn criste to lufe, bot also *with* grete likyng he is takyn þat^e his
 20 lemman he neuer forgettys, ne fro hys lufe he wil not part^e hym-
 self, bowand to *temporaH* likyng, if he myzt do þat^e he walde
with-outyn payne. He is truly expert^e, gostely likyng swettar þen
 bodily lufe; & þerfore it^e wer meruayl if he to so grete wrongis sulde
 24 slype, gostly cherefulnes forsakyn, hym-self if he wald^e make redy,
 þis fenyd &, as war, fals felicite to reioys, or in fleschly bewte ouer-
 cumne, þat^e wald^e desyre þe qwhilk^e forsoyth ilk^e holy lufar of god
 hatis. ¶ Sum, no meruayl, fowle has begillyd fleschly desire, &
 28 bewte to syght schewd sum wys & als devote to vnleful halsyngis
 has drawn, for *in* charite parfytely þa were not groundydd^e nor to
 lufe endles þa alway drw not; qwharfore *with* tempyngis halyde,
 qwhen þa semyd ascend^e, or þa to heght^e myght cum has falne
 32 downe. ¶ Bot doutles a trw lufar of euerlastyngnes emonge
 temptacion haldys hym-self stabyH, & in þat^e stryfe he wyns a
 crowne, qwhen odyr vnstedfast ar slayne. And cristis lufers aH
 obstakyls cassis nott to cut^e away, & þer hart^e aH holly before þer
 36 makar þa scheed^e, / & not als þis þat^e þer fote in lufe has not festynd,
 fro þe heght of þer meuyng downe castin, wax lene, bot rather
with-owt^e chaung^e goand, stabilly standys *in* wel begone, norischyd^e
 & forth broght^e *in* swetnes of heuynly sauyr, þat^e þai may gyf light^e
 40 *in* ensaumpyH of holynes to þame þat^e ar þer out^e & *with*-in þame-
Lovers of
Christ, stead-
fast in their
good begin-
ning, advance
to give light
to them with-
out.

self with fyre of lufe swetely byrnys, ¶ Errors also of fleschly desirs be desire of clennes þa sal slee, / þof aH no man in þis lyfe þe vngendyrð concupiscence fully may slokyn, or be so parfyte þat he in flesch may lyf & neuer syne. And so be þis nor þis parfyte man 4 parfitye here saH not be helyd, bot in heuyn qwher lyght of ioy his wytt comforthis god to behald, & pess euerlastynge greuys & heuynes saH scomeft & kest oute, þat no greyf nowe of corrupcion now be qwhen euyr-lastynge blistnes confermys þe scumfotore. 8 ¶ þe mynde emong lat wakkyn & with lufe abydynge desire it to be kyndyld, & studye it to eschew likyngis of þis seyn vanites. ¶ þe dreggis of syne to deed truly abydis, bot in deed it parischys & longynge of kynde þat euery chosyn hyme-self abilland to lufe & 12 with he grace strenghtyd, agayns þe dreggis with clennes armyd gloriou batels suld vse & aH þinge he suld caste downe þat emnyly lufars swis. ¶ Herefore sikirly qwhils þe feghtand ouercomys & is not ouercumne, in-to a meruellus myrth he is lyft, to qwhome al 16 his inward membyrs ioys, for in hym-self he felys inspiryd a mistery of lufe, [&] in a honyly heet he ascendys on heght, & with gostely songe behaldis sweet loungis sched to þe lufar, to deed hastand & to vnbeingis to mevingis of fleschly affeccions. ¶ Sum 20 puttis here-to, say[a]nd þat a swete þinge in his hart sowndys & of gostely songe, qwharfore he is rauyschyd þirstand & he is gladynd; bot þa ha not expownde, þat I myght vnderstand, howe þer þoght was chaungyd to¹ songe & melody in mynde abidys & in qwhat 24 maner of louynge his prayers he syngis.

The dreggs of sin abide until death.

[Fol. XXXV. b.]

Some say there is a sound of spirital song in their hearts.

þat a trew lufar onely his lemman lufys, and of dobylle rauischyngis, þat is to say, owt of body & owt of lyftyng of þe mynde in to gode & of 28 þe worþines here-of. [Cap. VII.]

Heyt of a longyng spirytt in hym-self schews a pure lufe of þe fairnes of god, for no-þinge he sekys bot his lemman & aH oper desyres clerely he slokyns; And so freely þe mynde sweetly is 32 borne in to þat it lufys, And þe band of lufars wyllis stabilly is confermyd, qwhills no þinge happyns þat a lufar fro his purpos may lett, nor þat may gar hyme turne agayne to þinke oght els, þat þe lufand, with grete esynes, his² desire may take & swyftly, aH 36 tariyngs put bak, he may [ryn] to halsynge of lufe. ¶ Emong þis

The mind is so pleasantly borne towards what it loves, that the loving one, putting aside all delay, may run to praising of love.

¹ MS. to to

² MS. his his

delitys qwhilk' he tastis *in* so swete lufe byrmand, a heuenly priuyte
 in-sched he felys, *pat* no man zitt' knwe bot' he *pat* has resauyd it
 & in hyme-self berys, *pe* letwary *pat* aH ioyfuH lufars in Ihesu
 4 moystis & makis þame happy, *pat* þa cees not' to hy in heuenly
 setis to sytt' [&] ioy of *per* makar endlesly to vse. ¶ Here-to truly
 þa 3erne in heuenly sightis abidyng, & *inwardly* seet ofyre aH *per*
 inhere partys ar glad *with* playly schynyng *in* lyghtt, And þame-
 8 self þa feyH gladynde *with* lufe miryest & in Ioyful songe wondyrly
 meltid. ¶ And *perfore* *per* þoghtis ar mayd sweytt' in þere saruys,
 for on *per* lufe þa þinke, in scripture stodiynge & þinkyng & also
 writyng, & fro *pe* wonte voyce of louynge þa go nott', *pat* forsoyth
 12 saH be supposyd *meruayH* qwhen o mynde too þingis saH fulfyH
 And tane heed to *in* o tyme, *pat* is *pat* worschyps & lufys to
 Ihesu syngand it' offyr in mynde Ioyand & als *with* *pat* þat' in
 bokis is he vnderstand, & now *per* oþer hurtys. ¶ Bot þis grace
 16 generally & to aH is not' gifyn, bot' to a holy sawle holylyest taght,
 to qwhome *pe* excellence of lufe schynis, & songis of lufely louynge,
 criste enspiryng, comunly byrst' vp & now mayde als wer a pype
 of lyue, in syghte of god more gudely þen can be sayd, Ioyand
 20 sowndis, *pe* qwhilk' *pe* mystery of lufe knawand & *with* greet' crye
 to his lufe ascendyng *in* wytt' in scharpyst', & wysse, & in felyng
 sutteH, not spred in þingis of þis warld' bot' in o god aH gedyrde &
 sett', *pat* in clenness of conscience, & schynyng of sawle, to hym it
 24 may saryff qwhome to lufe he has purposyd, & *pe* self to hym to
 gyff. *pe* clerar certan lufe of a lufar is, *pe* nerre to hym & more
 present' god is, ¶ And *perby* clerelyar in god he ioys & of *pe* sweit'
 gudenes *pe* more he felys, *pat* to lufers is wont' *pe* self' to inscheed,
 28 & *with* myrp *with-out* comparison in-to hartis of meyk to scryth.
 fforsoyth þis is pure lufe qwhen desyre of non oþer þinge *with* it' is
 mengyd, nor to bewte of bodily creature he has non inclinacioñ, bot'
 rather, the scharpnes of his mynde clensyd, in o desyre of euer-
 32 lastyngnes Al-to-gydir he is stabyld' & *with* frenes of spirytt' in-to
 heuyns bisily he behaldis als he *pat* is rausichyd *with* bewte of any
 qwhom he may not bot' lufe & behald. ¶ Bot rausichyng is als it'
 is schewyd, in-t[w]o wys is vnderstande : ¶ O maner forsoþ in qwhilk
 36 sum man is rausichid oute of fleschly felyng, for *pe* tyme of hys
 rausichyng *pat*' playnly he feyH not' in flesche, ne qwhatt' ner
 qwhat is done of his flesch, & zit he is not' dede bot' qwhikk', for zit'
pe saule to *pe* body gifys lyfe—And on þis maner sayntis sum tyme
 40 ar rausichyd to *per* profett' & oþer mens lernyng', als paul, rausichyd

Joyful lovers
 ceaselessly
 haste to heu-
 enly abodes

This grace is
 not given to
 all, but taught
 to a holy soul,

that, knowing
 the mystery
 of love,
 [Pol. XXXVI. a.]
 ascends to
 His love with
 a loud cry.

The brighter
 is the lover's
 love, the
 nearer is God.

Pure love has
 not desire of
 anything else
 mingled with
 it.

Ravishing is
 the being
 taken out of
 fleshly feel-
 ing, though
 not dead.

to þe þird hevyng; And on þis maner synners also in visyon sum-
 tyme ar rauyschyd, þat þai may se Ioy off sayntis & paynes of
 dampnede for þer correccion, And oþer als we rede of many. ¶ An-
 oþer maner of rauischynge þer is þat is lyfting of mynde in-to god 4
 be contemplacion; And þis maner of rauisching is in aH þat ar
 parfyte lufars of god, & in none bot in þame þat lufys god. / &
 weH þis is cald a rauischynge als þe todyr, ffor *with* a violens it is
 doyne & als wer agayns kynde, & truly it is abowne kynde þat, of 8
 a fowle synnar, may be a child fulfylk *with* gostely Ioy in to god
 borne. þis maner of rauischynge is to be desiryd & to be lufyd.
 & truly criste ay had godis contemplacion, bott neuer drawn of
 bodely gouernance. Dyuers þerfore it is be lufe in felynge of 12
 flesch to be tane, / & fro a bodily felynge to a syght IoyfuH or
 dreedfuH to be tane. ¶ þat rauyschinge I hald best of lufe in
 qwhilk man may adyH moste mede. / Clerely to see hevyngly
 þingis longis to rewarde, not to increse of meed. ¶ Rauischyd also 16
 in lufe þai ar calde þat to his saviour desyres holly & parfityly ar
 givyn & worþely to þe heght of contemplacione ascendys, *with*
 wysdom vnwroght þa ar lyghtynd, & heet of þat lyght vndescryuyd
with qwos fayrnes þa ar rauischyd þa wer worpi to feyH. þis to a 20
 deuote saule truly happyns qwhen aH his þoghtis to godis lufe ar
 ordand & aH waueryngis of mynde gos in-to stabylnes, & now
 nowþer it wauyrs ne houys, bot *with* aH desyr in-to on broght, &
 sett *with* ful grete heet, desyrs to criste, to hym spreed & givyn als 24
 no-þinge is wer bot þis too, þat is to say, criste & þe lufand saule.
 ¶ To hym þerfore it is tyd *with* þe bande of lufe vnabyl to be
 lausyde; [&] fleyng be passynge of mynde a-bowne þe bowndis of
 þe body a meruelus moyster itt drawys fro heuyn, to qwhilk it suld 28
 neuer come bot if it had bene rauischyd be godis gras fro inwarde
 affeccion in gostelye heght sett, in qwhilk, no meruale, helesfuH
 giftys of grace it resauys. ¶ Qwhils it þerfore aH onely godly
 þingis & heuenly, *with* free hartt, not dryvin agayn knawyngly, 32
 þinkis, / his mynde, also abowne aH bodily & visibil in-to heuenly
 chaungyd & takin, he seis. Nere it is *with*-outyn doute, þat in
 hym-self varilye he take & feyll þe heytt of lufe, & þen in-to
 gostely songe & swetnes þer-of he be multyn. þat truly of þis 36
 rauyschynge sal felow he þat is chosyn þerto; þerfor þis rauisch-
 ynge is grete & wondyrfuH. / It passis truly, as I suppos, aH dedis
 of þis lyfe, for it is trowde of euerlastynge swetnes a fortaste. / It
 passis also, gylles, aH oþer giftys þat in þis pilgrimage to sayntis 40

Another way
 is the lifting
 of the mind
 to God in
 contempla-
 tion.

This is well
 called "ra-
 vishing," for
 it is against
 nature.

They are
 called "ra-
 vished in love
 whose desires
 are given
 solely to their
 Saviour."

[Fol.
 XXXVI. b.]

The ravished
 soul is tied to
 Christ with
 the band of
 love, that
 can't be
 loosed.

Ravishing is
 a foretaste of
 everlasting
 sweetness.

- god gifys to meyd. / In þis truly worþi þa ar a hyar place in
 heuyn for hereby in þis lyfe more byrnyngly & restfully god þa ha
 lufyd,¹ ¶ Als to hee reste it is desyrð to seke & hald, ffor in
 4 mykyt bodily bisynes [or] in vnstedfastnes or waueryng^t of mynde
 nowdyr it is getyne nor haldyn. / þerfor qwher any to þis is lyft,
 full of aH Ioy & vertew he lyfis, In sikyr swetnes he saH doo, &
 aftyr þis lyfe emongis aungels cumpanyis full worþi & nere god he
 8 sal be. ¶ In þe meyn-tyme certayne he has swetnes, heet, &
 gostely songe, of qwhilk before I hafe oft touchyd, & be þis he
 saryfys god, & hym lufand with-oute partynge to hym draws. /
 Bot sen þe body þat rotys greuys þe sawle, & þis warldly dwellynge
 12 owr sensualyte many þinges þinkand castis downe, þerfor not ay
 with slyke besynes synges, nor with eunlyke gostely songe þe
 sawl in aH tymes cryes. ¶ Sum-tyme certayn more he felys off
 heet & swetnes & with difficultee he syngis, sum-tyme truly with
 16 grete swetnes & besynes it is rauyschyd qwen heet is felyd þe lesse ;
 Oft also in-to gostely songe with grete myrth he flees [&] passis &
 also he knawes þe heet & swetnes of lufe with hym ar. ¶ Neuer-
 þe-lesse heet is neuer with-oute swetnes, þof aH sum-tyme it be
 20 with-uten gostly songe, þe qwhilk also bodilye songe lettys, &
 noys of Iangilars makes to turne agayne in to þoxt. In wildyrnes
 more clerely þai meet, for þer spekys þe lufyd to þe hart of þe
 lufar, als wer a schamefull lufar, þat his lemman befor men halsys
 24 not, nor frendely, bot comonly, & als a straungere he kyssis. ¶ A
 devoute saule sikyr fro wardly bisynes in mynde & body departyd,
 only cristis plesaunce desirand to vse, / onone cumms hevynly ioy, &
 it meruelusly myrthand, melody to it spryngis qwhos tokyn it
 28 takis, þat now forward wardly sownde gladly it suffyrs not. þis
 is gostely musyk, þat is vnknawen til aH þat with wardly bisynes
 lefuH or vnlefuH ar occupyde. No man þer is þat þis has knawen
 bot he þat has stodyyd to god onely to take hede.
- When any one is raised above unsteadfastness, he lives in joy and virtue. He has the sweetness of ghostly song, by which he serves God.
- Sometimes he feels more sweetness.
- Of he passes into apritual singing. [Fol. XXXVII. a.]
- In the wilderness the beloved speaks to the heart of the lover.
- No man has known spiritual music but one who has studied to heed God only.
- 32 The desir of a lufar to god is schewyd, & þe cursyd lufe of this warlde be many ensaumpyls ar declaryd, & þat þe mynde of god inwardly lufars byedis nott. [Cap. VIII.]

¹ quemadmodum summa quies ad hoc requirendum et retinendum exposcitur.

Sweet Jesus,
I bind Thy
love in me
with a knot
that can't be
loosed.

I long to die
for love.

My life falls
in heaviness,
and my years
in wailing.

Great heat
gives increase
to sweet love.

The fulness of
my happiness
[Fol.
XXXVII. b.]
begins as I
draw near to
death.
My habita-
tion is or-
dained for me
where love
cools not.

I faint for
love, and
spend all my
time in holy
sighing.

Woe to those
whose years
are passed
without the
fruit of
charity.

O swete Ihesu, þi lufe in me I bynde *with* a knot vnabyht to be lowsyd, sekand þe tresure þat I desire, and longynge I fynde, for in the I cese not to thyrst. þerfor as wynde my sorow vanischys, for my meyd is gostely songe þat no man seys. In-to swete songe 4 myn inward kynde is turnyd, & I for lufe longis to dye. ¶ Lyght gretnes of gyftis me delitis, & tariynge of lufe *with* Ioy me ponyschis, qwyls þa *cum* þat me takes, & takand refreschis. Bot þo þingis want þat to me longynge my lemman suld schew, þa wond me þat 8 I longe, & my longynge fully not 3it þa heel, bott raper encess, for, lufe growing, longynge also encessis. *Sic deficit in dolore vita mea, & anni in gemitibus*; þus failys my lyfe in heuynes, & my 3eris in wamentyng, for fro my lufe I am put bak, [&] desyre of deed is 12 *with*-drawen, & medcynne of wrechis tarys; & I in crying ris & sayes: *heu mihi, quia incolatus meus prolongatus est*: 'Allas, my labour is lenghtyd; luf it is þat me noys, lufe þat me likys. [It] me chastis, for soyne it is not gyfyn þat so mykil is lufyd; He 16 gladdis, for *with* hope he refreschis & coumforth vntrowed in þis letis he scheddis. ¶ Grete longynge sothely growes qwhen be ioy of lufe qwhen þe dyte of gostly songe¹ is in þe sawle, & grete heytt to swete lufe gyfis increse, & now no þinge is so lefuH as to þinke 20 dede lyfe. ¶ ffor þe flowre in qwhilk this þoght is norisshyd, it may not haue ende, bot Ioy þat bisily waxis grete in þe lufar, & þat is wondyr þoght, of deede & melody it makis all one. ¶ Truly when I to dede drawe, fulnes of my blistnes in me begynnes, þat 24 all-myghty god qwhome I lufe to me saH gyff. / My seet sothely in place is ordand qwher lufe kelys not, nor vnto slawnes may not bowe. His lufe certayne my hart kyndyls for his fyre I may feyH, qwhar-by strenght of my sawle knawes no greye qwhils I am 28 strenghtyd holly in solace of lufe. ¶ ffor lufe I faynt & in holy sighinge al my tyme I spende, & þat to me sal be no repreife be-for godis aungel to qwhos felischyp byrnyngly I desyre, *with* qwhome also in strong hope I byid to be endyd. ¶ And loynge þat gladyns 32 a longar now saH relees, & blistfuH syght *with* Ioy saH opynly schewe þat he desiryd & lufyd. ¶ Bot ay woo be to þame qwhos days ar slippyd & passyd in vanite, & þer 3eris *with* haste ar parishyd *with*-outen fruytt of charite, þat longis in lufe vnclene And 36 for fayrnes of rotyn flesch, þat is bot þe couerynge of fylth & corrupcion, *with*-outen swetnes to deed ar ledd; Apon qwhome also is fallyn þe fyre of wretH & couetys, & þe swne of light euerlastynge

¹ lufe crossed out before songe.

- þa ha not seyne. þis gos in-to exiþ filowande þer vanite ar made þame-selcfe vayne als þo wer þat ha lufyð. þerfore when þai saþ be demyd, þa saþ criste eþarp & intollerabyþ to þer eyne for þam
- 4 þer hartis in þis lyfe felt hym neuer sweet. / þa truly here in þame-self þat hym felys sweett, þer doutles welcheryd þa sal hym see. They who feel Him sweet in themselves here, shall doubtless see Him there.
- ¶ Slike truly to hym als we now ar, slike one he to vs þen saþ appere, / to a lufar certan lufly & desirefuþ, & to þame þat lufyd
- 8 not hatefuþ & crueþ. & ȝitt þis change of his party is nott, bott of ours; he sothely ay is one vnchaungabyþ, bot euery creature slyke saþ se hyme als he is worþi. God truly wyfully hym-selft scheuys to ilk man als he wyþ, & þerfore in one lityþ part of tyme
- 12 & at ons to ryghtwys plesyng & to vnryghtwys wroþþ he saþ appere. / Lufe truly of resonabiþ sawle so doys, be it goyð be it yþ, after it it sal be demyd / þat is no-þing so spedefule to gett Ioy euerlastyngt als is þe lufe of criste, nor no-þing sonar bryngtis to
- 16 vttyr dampnacioþ als lufe of þe warlð. / Luf þerfor euerlastyngoure myndes myght enflawme, & cursyd lufe & hatful of fleschly affeccion far be putt owt. ¶ Swetnes of heuenly lyffe vs moyste & to vs be not lefuþ bittyr swetnes of þis lyfe to lufe; ffor gaþ of
- 20 dragons,¹ þat is to say, cursidyst wykkydnes, & bittyrnes of faldhede is wyen of synnars,² for þai it drynkand ar so maddyd þat þa see nott to þam qwhat is to cum; and venum of neddyrs;³ þat is schrewdnes killand, to þam is dedely drynkt, & vnaby to be helyd,
- 24 for þer males is incorigibyþ. [Fol. XXXVIII. a.]
- ¶ þis warlð truly has likyngis of wrechydnes, ryches of vanite, wondyng flateryngis, dedely likeyngis, wode luste, made lufe, hatefuþ dyrknes, mydday in þe begynyng & at þe endo nyght euer-
- 28 lastyng. I[t] has also salt vnsalt, sauyr vnsauyrð, fowle bewte, horribil frenschyp, chiryschyng nyght, bittyr hony & kyllande fruyte. / It hase also a rose of stynke, Ioy of waymentyng, melody off heuynes, loung of despyte, truly drynke of deed, Aray of
- 32 abhominacioþ, þe ledar begiland & þe prince downe castand. It has also þe geme of heuynes & scornfuþ praysyng, of lillis blaknes, songe of soro & foule bewte, / discordyng frenschyp & snaw blaknes, solas forsakyn, nedy kyngdome. It has a nyghtyngale mor
- 36 roryng þen a cowe, A swete voys with-outyn melody, a schleep cled in foxis skyn, & a dowe wodar þen any wode best. / Flee we þerfor bodily & warldly lufe, qwos bake has a pryke if aþ þe face flaty; A sweet voice without melody, a sheep clad in fox's skin,

¹ Or R. *ffel draconum.*² Or R. *Vinum impiorum.*³ Or R. *Venenum aspidum.*

qwos flowre is anoytt *with* gaH, & þe pape of neddyrs, þof it be priuely, it' beris; qwos sauyr cuttis mans saule fro gode, & þe bath byrnys *with* fyre of heH; qwos gold in-to moH saH turne, & þe ensens fyre of byrnstone saH scheed. ¶ Here is lufe *with*-outen 4 meyknes, wodnes ful likyng, þe qwhilk þe saule to it bun suffyrs not to be Ioynye to sayntis setys or in godis lufe haue likyng. /

To those who have their desires bent on love of this world's creatures, it is a great burden to think of God.

¶ To þame sothely þat has þer desyre bowyd to lufe of þis warldly creaturis, hevy it' is, & to greet byrdyn of god to þinke, þof mynde 8 of hym be swettyst & to þinkars meruelusly it waxys sweytt. ¶ If þa begyn of hym to þinke, onone fro þer mynde he scrithys & to þer old thoythis þa turne in qwhilk' ful longe þa ha restyd. þai ar bun certan *with* þer ih custum, and to so seyke & vnclene myndis *with* 12 grete & longe vse of gostely þoȝt & castyng' a-way of fleshly ymaginacion AungeH foyd' saH not sauyr. ¶ þa haue certan þe palate of þe hart' flyd' *with* feuyr of wykkyd lufe, / qarwar þai may not fele swetnes of heuenly Ioy. ¶ Als if it happyn into þer myndis gude 16 þoghtis to cum, þer byde þa not, bot soyne, þe tokyns of godis inspiracione put ow't be rotyng of yH, þa go fro yH to wars, & the more dampnably þa fale þat þa to þat gude þat þa wer *with* touchyd consentis not. ¶ So þa þat ar chosyn, þat growndly ar byrnid *with* 20 lufe off gode / & to criste drawes *with*-owte partyng, if any tyme il þoghtis þer saule pluk' or do stres to entyr, onone to heuyn behaldand' þa caste þame out' & *with* heet' of þere affeccion slokkyns, & no meruayle ffor *with* gude custume þam-self' þa rayse so þat non erthly 24 þinge nor odir of venemyd' swetnes in qwhilk þa suld' haue luste þa take. He sothely þat in þarfye charyte byrns, felys no synne, no wikkyd luste, bot' rather in his god he Ioy, & nowdyr angry ne vnclennes hyme heuys.

They have the palate of their hearts filled with the fever of wicked love.

[Fol. XXXVIII. b.] He that burns in perfect charity feels no sin.

Of diuers ffrenschips of gude & ille & as it may be lawsyd; of scarisnes & of ffrenschip of men & wymmen, & of trew ffrenschip & how chosyn in itt in þis lyffe Ioy & of foly of sinne þat abstene to 32 mikyll, or ar nakyd, & of fleshly ffrenschip, & aray of men & wymmen. [Cap. IX.]

Friendship is the knitting of two wills, and should exist chiefly

Frenschyp is knytyng of two wyllis to lyke þinges consentyng & to vnlyke dissentyng, and þis ffrenschyp may be betwyx 36 guyd & be-twix euyH, bot be dyuers desyrs. & moste þis aght to be

- betwix god & mans saule, þe qwhilk his wyH to god's wyH is bun
to conferme in aH þinge, so þat qwhat god wyH it wyH, & þat' god
wyH not' nor it wyH. þus sothely be-twyx þam sal be ful frenschyp.
- 4 In mennys desyrs qwer is tru frenschyp? god forbede þat bodily
sondryrans make partynge of sawls, bot rather þe knot vnouslyd of
drawyng frenschyp sal comforti heynes of bodily sondryng,
- þat þe freynd' with his freynd' saH þink he is, qwhils he seys sted-
- 8 fanes of wills vnlosyde. It is certan trw frenschyp qwhen a freynd'
behays hym to his frende als to hym-self' / qwhen he þinkis his
freynd' hym-self' in a-nodyr body, & his freynd' he lufis for hym-
self', not for profett' þat he trowys of¹ hym to haue. ¶ Bot it is
- 12 askyd, if þe tone freend erre qwhedyr saH frenschyp sees? Sum
says frenschyp is not parfytte bot if it be betwyx þame þat ar lyke
in vertewe; / bot how was þat parfytte þat myzt' be brokyn? þe tone
errand' now is it not parfytte, & so sothly it may go to nozt. þat' is
- 16 agayns resone qwhere a man is lufyd' for hym-self, not for profett' or
lykyng. ¶ In frendys sothely is it nozt necessary þe tone be
chawngyd' for chaungyng of þat toþer, bot frenschyp, sene it is
- 20 chaungyng'. / Qwharfore it' is not' brokyn for errore of þe tone,
bot, ande it be trew frenschyp, more bisy it saH be to caH hym
agayn þat erryd'. & þus frenschyp bus be callyd' lufe, be qwhilk he
wyH & gettis gujde to hys freynde als to hym-self, & for no errore
- 24 itt may be brokyn qwhylst þa lyfe. ¶ ffrenschyp certan lyghtlye
is lousyd' qwhen in þe frendes ar not' fune qwharfor he suld' be
lufyd', þat is to say qwhene frenschyp is not profetabyH ne lykand'
for qwhyk freyndis now ar lufyd', & slike frenschyp is fenyd', for it
- 28 may not last bot qwhilste lust & profett' bydis. ¶ Bot þat be caus
qwhar of² trew frenschyp in frendys is not dissoluyd' qwhils þa
lyfe, þerfor trewe frenschyp is not brokyn qwhils þa ar, bot, þe
tone errand', zit both may lyfe. & þerfore, þof on erre, zit' lastis
- 32 frenschyp, if it be trewe, for þame-self þa lufe after þam-self as þa
ar gude, þat bus be vndirstandyd not of gudenes of maners bot of
kynde. ¶ Kynde truly gars a man seykt' hym a trew frende, for
kynde desyrs kyndenes & fayth to kepe, & itt wyrkis no-þinge in
- 36 vayne; qwarfore þat frenschyp þat' is kyndely sal not' be lausyde,
kynde lastyng', bot' if it be in-to grete wronge of kynde þat' lufyd'
kynde gaynstand', & þat may kynde o no wyse do, bot' if it' be
oppressyd' with rotyn maners. ¶ ffrenschyp þerfore þat' anyþinge

between God
and man's
soul.

True friend-
ship is when
a man be-
haves to his
friend as to
himself.

Some say
friendship is
perfect only
when between
equals in
virtue.

Friendship,
as a virtue,
calls back
the erring
friend.

[Fol.
XXXIX. a.]

Nature makes
a man seek a
true friend.

¹ In margin in another hand; altered from he- ² fore struck out before of

kyndyls þat is not þe same þat is lufyd, slakis & is slokynde qwen þat þinge þat stirryd þe lufe is not had, / as if maners or riches or fayrnes frenschyp be had *with* yH maners, riches scriþinge, fayrnes wastyd, frenschyp Also vanyschys & of hym þat it had is sayde 4
 no-þinge vnhappiar þen to be happy. ¶ Bot ffrenschyp þat kynde 8
 wyrkis in frendys, *with* no pouert is cast owt, with non errour done away, *with* none fowlnes of body is endyd qwhilst kynde lastys þat is cause of þis frenschip. Slike frenschyp is pure naturel, & þefore 8
 meyd ne vnmeyd, bot if it oght freyt agayn godis commant, it is worpi. It has also a grete likyng *with* it knytt in qwhilk it adyls no meyd ne vnþanke. ¶ Tru frenschyp may not be *with*-out likyng be-twyx frendys & þaire desirefuH speych & comfortabyH 12
 chere. / And þis frenschip if it be enformyd *with* godis grace & aH-to-gidyr in god it be, & it to hym be gyfyn, & so þen holy frenschyp it is calde & fuH meyd-fuH. ¶ I wote not soythelye be qwhat vnhap now is fallyn þat vnneyth or seldom is fun a trew 16
 freynde; ilkone his awen sekys & no man has a frende of qwhome he says he is my-self in a-nodyr body; þa bow to þer awen profett & likyngis, & gyl to fulfyH in þer frendys þa schame nott. þerof is demyd þat þa trew frendys ar not, bot fenyd, for þe men þai lufe 20
 nott bot owdyr þer gude þa couet or to fals flatering & fauyr þa tent. ¶ fforsoth be-twyx men & wymmen þof frenschyp be perlius, for fayr bewtee a freyH sawle lyghtly chirischis & temptacion seyn settis fleschly desyre on fyre & ofte¹ tymes syn it inbryngis of body 24
 & sawle, & so wymmens cumpany to men is wont to happyn to destruccion of vertew: And zit þis frenschyp is not vnlefuH bot meyd-fuH, if it be had *with* goyde sawle, & for god if it be lufyd, not for swetnes of flesch. ¶ If wymmen truly þame-self saw despisyd 28
 of men, of god þa suld pleyn þat made þame slik of qwhome men suld dysdene, & of heyH paraunter þa suld mistrest; þame-self forsakyn þa trow, if þa counseH of men or helpe take not. In þame certan resun is less qwhyk, & þefore lyghtly þa ar begilyd & soyne 32
 ouyrcumne, & þefore mykyH þame nedys counseH of gude men. / Of yl tru'y iH ar þa drawen, ffor mikyH redyar þa ar to lykyng of luste þen to clerenes of holynes. ¶ þer is also a kyndely lufe of man to woman þat no man wantys, nor zit þe holy, be kynde 36
 of god fyrst ordand, be qwhilk to-gidyr beand & acordand be kyndely stirryng felaly þa ar glad. þis lufe also has hys likyng, as in spech & honest touchyng & goydly dwellyng sam; be þe

Friendship is not cast out by poverty, fault or foul disease.

I do not know by what mischance a true friend is seldom found. Every man seeks his own; and no man has a friend who is as himself in another body.

[Fol. XXXIX. b.]

Women's reasoning is less quick than men's. They are begulled,

and look not to holiness. Love of man to woman was ordained of God,

¹ Altered from of; in margin in another hand.

qwhilk' man gettis no meyd' bot if it be mellyd *with* charyte, nor vnþankis he gettis bot if it' be flyd' *with* synne. ¶ If ih' meunge Joined with charity it is meritorious; ryse be qwhome he þinkis of lust & þa to it' go, doutles gilty þa ar
4 of deed', for agayne god þai synne. ¶ þa trespas fowH þerfore þat say þat' aH' ovr dedys inwarde or vtward' ar meydfulH or vnmedefulH, for þa walcl' put away, or at þe leste kyndely dedys & likyngis þa stryfe in vs not to be, & so confusion too nobyH kynde to brynge
8 in þa ar not aschamyd. ¶ þat frenschyp certan & cumpany of men & wymmen is vnlefuH & forbed in qwhilk þa in covetis acorde but in cases it is wicked. fowH luste to fulhyH of þer desyre, euerlastyng potand behynde, in temporall solas & bodily lufe þa seyke to florysch. ¶ þa also
12 greusly synnes, & most þat' holy ordyr has takynn, & gos too women as woars, sayand' for þer lufe þa longe & nehand sweltis in greet desyre & stryfe of þoghtis, & so þame lyght & vnstabyH to wrechydnes of þis lyfe & endles also þa leed. & þa saH' not' be left
16 vnponyschyd', for þer dampnacion' with þame þa bere, of qwhome be psalme is sayde: *Sepulcrum patens est guttur eorum*, &c., þat' is Cursed are those who mislead women in love. to say: 'þer throytt is an opyn grave; *with* þer tungis falsly þa wrought deme þam gude.' ¶ Gode certayne wyH þat' wymmen of
20 men be not despisyd nor be vayn flaterynge be begilyd', bot in aH' holynes þat' longis to body & sawle truly & charitefully þat þai be taght. Bot seldum is he fun þat now so doys, bot rather þat is to soro, Audyr for gyfts or þer bewte to get, þa study þame to informe. God would have women truly and charitably taught of men.
24 Qwarefore oft-tyme it happyns þat þat if þa tech þame in o þinge, in a-nodyr þa dystroy¹ þame, & þo þingis þat wymmen plesys to vse, þat þa be nott' greuyd', þa wil nott or þa dar nott forbeyd', þof it be yH. ¶ Trew frenschip certan is sadned of lufars & coumforth of myndis, [Fol. XL. a.]
28 releve of greif & out puttyng of warldly hevynes, reformacion of synnars, encrease of holynes, lessyning of sclauder, multiplyng of gude meyd'. Qwhils a freynde be his freynde be helefuH counseH is drawn fro yH & to do gude he is enflawmyd', qwhen he seis in
32 his freynd' gras þat' he desires to hafe. Holy frenschyp, þerfor, is not to be despisyd þat' has medcyn of aH' wrechydnes. ¶ Of god truly it' is patt, emonge wrechidnes of þis exile, *with* counseH & help of frendys we be comforthed', vnto we cum to hym qwher aH' we sal be A friend may be drawn by a friend to good,
36 taght' of god & in setis endles seet, in hym þat we haue luffyd' & in qwhome & be qwhom we had frendys, *with*[owt] end we saH' be glad'. ¶ ffro þis frenschyp I may no man except be he neuer so holy, bot he it' nedys, bot if þer be any slyke to qwome no man bot Aungellis but God alone can comfort us in our wretchedness. No man can do without God's friendship.

¹ MS. dyrtroy

Man rejoices
in his friend's
presence;

his soul is not
comforted by
things stink-
ing, unclean
and worldly.

The man that
rejoices in
God's works
shall take
comfort.

Man's body
is for God,
and must be
kept for Him.

[Fol. XL. b.]

sarys. *per* ar sum þat in godis lufe Ioyz & with his swetnes so ar
moystyd þat þai may say *Renuit consolari anima mea*: ¶ My sauff
gaynsays to be comforthid with wardly chere with qwhilk wardly
lufars þame-self refreschis. ¶ Neuer-þe-les it behouys þat aftyr 4
kynde & grace in þis þingis þat to þe body is nedefuH, & in me & in
men, þat þa be delityd. ¶ Qwho ettis or drynkis or takis recreaciõ
of hate or cold with-ouen likyng? ¶ Qwho has a freynde & in
hys presens spech & with hym dwellynge & part takyng of hys 8
gude is not glad? sikyrlly none bot wode & þa þat wantys reson, for
in þis & odyr lyke is mans lyfe comforthyd, þof it be þe holyst &
in god þat qwhikestly Ioyz. ¶ It is not þerfore of slyke comforth
to be vnderstandyd 'My saule gaynsays to be comforthyd,' bot of 12
stynkand & vnclene & vnlefuH comforth of wardly þingis; And
afterwarde he sayde 'Lorde, in þi wark þou hast gladynd me & in
þe wark of þi handis I sal be ioyfuh.¹ ¶ Qwho denyis þat he saH
take comforth þat says hym-self to be myrthyd in godis warkis? 16
Bot þe vnwyse man sal not knaw þis nor a foyH vnderstande. Sum
truly has þe lufe of god, bot not after conyng, þe qwhilk qwhils þa
study to put by superfluite, þa ar also vnwysely Also þa ar brokis of
þer necessaris to cut away supposand þat þa gode may nott plees, 20
þamself bot if þa castis be to mikyl abstinens & vnmesurde nakyd-
nes. ¶ And þof aH palenes of face be þe bewte of solitary man,
neuer-þe-les þer seruys is not ryght ordand, for if þa be bydyn þer
bodis to chastis & to bryng it in-to þe seruys of þe spirytt, 3it awe 24
þa not þer bodys to slaa, bot kepe þam to godis worschyp to tyme
he sondyr þe saule fro þe body þat he has ioynyd. ¶ Slike þerfore
to men ar scharp & in þam-self bittyr, And keypyng of frenschyp þa
knaw not nor þe way þerof þa keep. ¶ Lufe forsoth of kynsmen, 28
if it be vn-manerd, fleshly affecciõne it is cald, & it is to be brokyn,
& lettis fro godis lufe; And if it be manerd, kyndely it is calde,
& lettis not fro godis seruys, for kynde in þat it is wyrkis not agayns
þe maker þerof. ¶ Aftyrward worpily wymmen of our tyme ar 32
repreuabyH þat nw array to hede & body in so maruelus vanite has
fun & broght vp þat to behaldars bothe drede & wondyr þat put.
¶ Not onely agayns þe sentens of þe aostyH in golde & dressyng of
here to pryde & wantonhede þa go sarifand, bot also agayns mans 36
honeste & kynde be god ordand brode horns & in gretnes horribyH

¹ R.: *Delectasti me domine in factura tua & in operibus manuum tuarum exultabo.*

² R. *vir insipiens non cognoscet & stultus non intelliget hoc.*

of here wroyght þat grw not þer, on þer hedis þa sett, of qwhome
 sum þer fowle to hyde or þer bewte þa study to increse with paynt-
 ynge of begillynge avotre þer faces þa color & qwhittyn. ¶ Clethyng
 4 also newly korvin both men & wymmen ful fondly vsis, not seand
 kynde qwhat besemys, bot qwhat newe nysed of tithandis & vayne
 nwelte þe feynd stirande he may vp brynge. ¶ If any of slyke
 þingis 3ee ful seldum wald snyb, to scorne he is laghyd, & mor þa
 8 charge a fonde tayH þen þer amendys. / Pass þa þerfore, takyn be þa
 & also snaryd, þis ladys & wymmen þat ar cald worpi, þat desyrs
 for a tyme to be fayre & euerlastyngly to be fowle; for after þis ioy
 heH payn þa saH feyH þat not criste in þis lyffe bot foulest vanite of
 12 þis warld has lufyd, þame-self crownand with rose or þa welkyd,
 bot let vs passe.

Women now-
 a-days wear
 large masses
 of false hair,
 and paint,

seeking only
 for novelty
 and dress;

but hell-pain
 shall come
 upon them.

¶ þat with ilk tyme & deyð godis lufe is to be
 mengyd þat failys not for wel ne wo. And of þe
 16 worthynes þerof & of teris turnyd to songe.

[Cap. X.]

Luf of þe godhede man þat it parfityly þirllis & with fyre of þe
 holy gost truly enflaumys, with meruellus gladnes his saule to
 20 it takis & fro mynde¹ of a lufar it byndis þat to vayn itt may not
 turne & to his lufe bisily he goys. We may forsoyth, if we be trw
 luffars of our lorde Ihesu criste, qwhen we walk apon hym þinke,
 & songe of his lufe hald qwhils we in felyschyp sytt, & at þe burde
 24 his mynde we may haue & also in tasyng of meet & drynke;
 ¶ Att euery morseH of meet & draght of drynke god we awe to
 loyf, / And in tyme of our meet takynge & space be-twix morsels
 to 3eilk hym loueyngis with honily swetnes and cry of meteH &
 28 with desire in meet qwhiel to 3erne. ¶ And if we be in labur of
 handys, qwhat lettys vs our hartis to hevyns to lyft & þoght
 endles lufe with-oute cesyng to hald? ¶ And so in aH tyme of
 our lyfe qwhik & nocht slawe no-þinge bot sleep our hartis fro hym
 32 saH putt. ¶ O, qwhat ioy & gladnes to þe lufar scrithis!! O how
 happy & truly desyrefuH swetnes his saule fulfillys! ¶ Luf certan
 is lyfe abydinge with-owt end qwher it is seet, qwhen þe lufe after
 lufely desyre in hevyns rotyd prosperite ne aduersite may change,
 36 als wysist men has writtyn. ¶ þen no meruayH þe nyght to day

We can think
 of God in our
 walks,

as we eat and
 drink,

and as we do
 our work.

Nothing but
 sleep shall
 take our
 hearts away
 from Him.

[Fol. XLI. a.]
 No wonder
 night shall
 be turned to
 day!

¹ & ab amoris tanti memoria nec ad momentum vagare permittit, ligat mentem amantis ut ad sana.

he saH turne, Dyrknes to lyght, heynes to melody, noy to solas &
 labyr to sweet rest. / ¶ His lufe truly is not of ymaginacion or fenyd,
 bot trw¹ & parfytte & to criste *with-outt partynge* gywyn, aungel
 songe *with melody* to Ihesu zeeldand. ¶ And forsothe if þou lufe 4
 in þis maner as I haue sayd, *with þe best & worpiest in þe kyng-*
dome of god to þat qwhikly syght þou salt be nere fuH *glorius.*
 ¶ Emang^t aH *inpugnacione of fendys movyng* þat risys of fleschly
 frenschyp, couetyng of wardly þingis in heet of lufe & *vertew* of 8
 prayer weH þou salt ouerecum. Also þou salt ouerecum lykyng of
 fayrnes, schewyng^t þat for aH þinge þat may be þoght, þou wold^t
 not^t ons be filyd. *With þat* also þou salt be fillyd *with gostly fode,*
 & þe delis of endles lufe þou salt knaw in sykynes; & als wer in 12
 verray connyng þat þou þe lufar art^t of þe kyng euerlastyng.
 ¶ Neuer-þe-les to no man þis happyns bot if owder god to hym say
 it^t or þat he in hym-self a grete part^t of meyd^t to kum feyl bydyng.
 ¶ Bot of þame qwarto speke I *with odyr þe qwhilk þof aH þa* be 16
 chosyn, þis holy letwary 3itt tastyd not^t? Sum-tyme of my-self I
 meruayle þat I haue spokyn of þe excellens of lufars of god als qwo
 say qwho-euer wyH to it^t myght^t cum, & 3it it is not of ylk rynnar
 ne willar, bot of criste lufand, lyftand & takand. ¶ þe smalnes 20
 certan of my mynde can-not^t opyn itt þat as a blabyrar I am besy
 to schew, 3itt I am *compellyd* sumqwhat to say, þof aH it^t be vn-
 abyll to be spokyn, þat hearers or redars may stody to folo itt; fynd-
 and þat aH lufe of fayrest & luffiest^t wardly þinge in *comparison* to 24
 god^s lufe is sorow & wrechydnys. ¶ þerfore behald^t to 3our vnder-
 standyng & knaw weH our lorde his lufar makes meruelus & raysis
 in heght, & *with vn-worthi luf* of vayn hope it^t suffyrs hym not be
 castin, bot in hym-self swettyst^t to lufe stabilly kepys. ¶ Luf truly 28
 is *continual þoght* *with grete desyre* of fayre gode & luffly; for if þe
 þinge I lufe be fayr & not^t gude, vnworþily I schew my-self to lufe
 itt, if it be gude, to be lufid it is. ¶ Lufe truly of creature, þof it^t
 be gude & fayre, to me is forbeck, þat to þe weH of gudenys & fayrnes 32
 aH my lufe I suld^t offyr & keyp, þat he be my lufe þat is my god &
 my Ihesus. ¶ He onely of hym-self^t has fayrnes & gudenys & þe
 self fayrhede & gudenys he is. / Odyr þinge qwhat-euer it^t be, fayr
 ne gude it^t is bot of hym, & þe nar to hym þe fayrar & þe bettir þa 36
 ar. ¶ Worpiliest þerfore he is lufyd þat aH þinge in hym-self con-
 tenys þat worpi es to be lufyd & of a lufar to be soght, qwharfore
 of his party no þinge withald^s bot þat he moste byrnyngly myght^t

This love is
 true love, not
 feigned,
 giving angels'
 song to Jesus.

Thou shalt
 not be over-
 come by
 beauty, that
 thou be not
 defiled.

I am com-
 pelled to say
 something
 that hearers
 and readers
 may follow.
 All worldly
 love is but
 sorrow and
 wretched-
 ness.

I may not
 love a crea-
 ture, but only
 my Creator.

He is wor-
 thiest to be
 loved, con-
 taining all
 things in
 Himself.

¹ MS bot. trw bot trw

- be lufyd. / Truly oght ellis if I lufe, my consciens me bitys þat I lufe not ryght. I drede þat at I lufe, luf not me agayn, & 3it I adred for drede iH lufars departis & aH þer vanites wastis.
- 4 ¶ Oftyms also odyr noys happyns þat gaynes & swetnes of lufars sturbyls; bot he truly þat lufys god with aH his hart þe clerar is in his conscience, / þe more byrnyng he knawes hym-self in luf of god. þerfore his luffest lufe he knaws fro qwhos swetnes dede departis not, bot þen parfityly his lufe fyndis qwen he fro þis warld passis to hym sikyrlyest he is Ionyd þat fro hym neuer after he sall be putt, bot in halsyngis miriest besily he rynne & hym þat he has lufyd & couetyd opynly seande with-out ende sal be glorifyed.
- 12 ¶ þis lufe to fyre vnslokynd I lykyn; the whilk no power of enmys may cast downe, no softnes of flatery may ouyrcum. ¶ þis lufe clensis vs fro owr synnes, & in vnmesurde heet of obstakyls byrnys þat suld let to lufe, & in þe hattyst flawmys of godis lufe makes vs clerar þen golde & þe swn bryghter. / þis lufe bryngis vs gostly medecyn, / & I hope no þinge emonge aH oþer þat may be nowmbyrde of clarkis þat may vs socur so mikyH & clens & fro aH dreggis of wykydnes vs clere als feruent lufe of þe godhede & con- tynuah þoght of owr makar. Teris fro defaultis ar wont to wasch vs & heynes of hart putis by dampnacione, bot byrnyng lufe aH odyr passys, More þen can be þoght, & makis mans sawle schyne moste excellently. þerfore before aH þinge þat we may do, þe hart of þe kynge euerlastyng it gettis & in Ioyfull songe is worpi to be seyn. / I say not, gretyng is vnprofetabyH, ne soro of hart vncumly or not to be lufyd in þis exiH, / bot I meruayH þat any so hy¹ rauschyd in songe of lufe þat in his deuocion or prayyng or meditacion may not grete, bot rather I say þat prayer & meditacion of slyke a lufar in-to songe is turnyH in-to melody of heuenly swetnes multyn, þat rather he gyfis aungeH sownde þen mans, in qwhilk honyly heet Anoy[n]t not to heuy bot to Ioy he is takyn & teris as wer wyp away, in þe spryngis of endles & tru Ioy is myrthyd. ¶ Owr doctors say: parfite aw to greit, & þe more parfite more plenteuus of tenys þai suld be, for wrechidnes of þis lyfe & for þe delay of heuenly lyfe: to me certan a wondryfuH longyng in godis lufe was nere, & noy of bodily gretyngis for þe gretenes of inward swetnes has cessyd. He certan with endles lufe þat is not byrnyd, with teris nedis to be purgyd. ¶ To hym in lufe euerlastyng þat longis, lufe is enoght to chastys, þer is no

If I love aught else [Fol. XLl. b.] my conscience stings.

The more love for God, the clearer conscience.

His love is a fire unquenched.

It cleanses us from sin,

and brings us ghostly medicine.

Tears wash from faults, heaviness of heart puts aside damnation, but love is more powerful still.

The more perfect, the fuller of tears.

He that is not burnt with endless love needs be purged with tears.

¹ hy above the line in another hand.

Love's wound
is the great-
est.

Love makes
men pale.

[Fol.
XLII. a.]

Love binds
together God
and man.

wounde¹ grettar ne sweeter þen of lufe. Forsothe² slykone if he
wald^e wepe, he is not suffyrð, most in preuay deuocion, in þat þe
holy goste hym vp raisynge þe mynde is vp takyn, & with aungels
swetnes luffy loungis & his þoghtis to god he syngis. þe seet of 4
lufe is lyft on heght, for in-to heuyns it rynnys, & in erth also me
pinke itt' soteH & crafty þat men sumtyme luffy broyn it makes &
payH, qwhome it makes to weH þat afterward þa may wax greyne, /
to fayH þat þa be stronge. þefore to rest of endles Ioy he drawes 8
nar, & dredeles hym-self mengis with syngars to his makar; for þe
more byrnyngly he lufys þe swettar he syngis & more delicius he
felis þat he strongely desirde. / & if þe way seyme scharp & longe
to þame þat lufis not, lufe neuer-þe-lesse, god & man cuppyls & 12
with schort labore fulyllis þe abidars.

That parfite lufe to god byndis with-oute lowsynge &
makis man myndy of his god, bot lufe of þe
warlde fallis to noght, And of the kynde of trew 16
lufe stabille ay lastynge sweit soft & profetabyll,
& of fals lufe, venemus, fowle, & vnclene.

[Cap. XI.]

We should
give our
hearts com-
pletely to the
love of God.

We should
seek unity
with God.

Our love is
fiercer than a
burning coal.

Who could
bear this, if
it should last
the same for
ever?

þis warld^e is parfite if we owr myndes fro lufe of creaturis pythely 20
depart & to onely god þame truly with-owte departynge Ioy.
¶ And in þis wark^e more parfyte we be þe better we ar. þis deyde
is abowen aH odyr, for aH þat we do to þis ende is referð þat we to
god parfytely be knyttyd in onned. ¶ And fro þis onned many 24
þingis draws, þat is likynge bewte of þis warld^e, vanite of men &
wymmen, Riches & worschyp, louynge & fauyr of pepuH. þefore
þis wark to fulfyH our-self vs must vse, aH þinge putbak & forgetin
þat vs myght lett. ¶ Lufe certan to the qwhilk^e we ascend^e in þis 28
wark^e is qwykkar þen a byrnyng coyH & þe effect in vs sal do, for
both byrnyng & schynnyng owr sawlis it saH make. þis is lufe
þat of a creature may not be begylid nor in heuyn scornyd ne put
fro meyd. / Flawm of þis fyer qwho myght longe soffyr, [if] it in o 32
maner sulð ay last^e? bot oft-tymes it is tempyrð; þat it wast^e not
kynde be þe body þat rotys & greuys þe sawle, for þe rotynge flesch
suffrys not owr mynde in god bisily to be borne. ¶ Heet certan of

¹ This seems to be altered by the writer from *woynde* to *wounde*.

² to *chastis struck out before* forsothe.

verray deuocion is be tymes as be sleep and mys-vse of body or
 labyr, & 3it þe byrnyng is not slekyð, bot it is not felt as it was
 be-fore. To vs truly it cumys agayn qwhils we turn not to god, &
 4 makis vs mend of seyknys of mynde, & swetnes it gyffis; þe body It frees our
bodies from
sickness,
 also fro many seyknys it delyuyrs, qwhils it kepis vs in temperans
 & sobyrnes, Owr saulis it raysis to hevyntly desyres, þat we in lawe
 pingis haue no delite. ¶ Þis is þe lufe þat criste rauyschis in-to our
 8 hertis & makis owr myndes sweet, þat *with*-in to songe of loungyng
 we byrst vp, & als wer chauntand, we syngyng. I hope to þis be no
 lykyngyng lyke, for *with* clene swetnes it moystis & holy likyngyng it
 gladyns. þe sawle þat it takis *with* blyst fyre is purgyd, & in it
 12 bidys no rust ne fylþ, bot aH-to-gidyr *with* heuently [ioy] is þirlyd, so
 þat owr inwarð kynde in-to godly Ioy & songe of lufe it semys
 turnyð. ¶ þus forsoth euer-lastyngyng lufe gladis & plenteuus lykyngyng
 inschedis, so þat þe frendys þerof ar not compellyd [to] Any desire
 16 of warldy creature to bowe, bot frely into loungyng & luf of Ihesu
 criste þa may melt. ¶ Lern þerfore to lufe þi makar, if þou desyre
 to lyfe qwhen þou hens passys; do so þat þou lufe god, aftyr þi
 deed if þou wylt lyfe; All þi mynde to hym gyfe þat fro temporaH
 20 & endles sorcis may kepe it. ¶ Be-war þi hart fro hym be not
 sondyrð þof þou in aduersite or wrechidnes be sett, for so þou salt
 be worpi *with* Ioy to haue hym [&] hym to lufe *with*outyn eynd, [Fol.
XLII. b.]
 ¶ In þat certan a trew lufar þi-self þou scheuys, þe mynde of god
 24 if þou suffyr not slyp, prosperite or grefe qwhedyr so cum. ¶ O
 gude Ihesu þat gaf me lyfe, me in-to þi lufe desirand leed, Al myn
 entent take to [þe], þat þou be aH my desire nor be-zonde þe no-
 þyngyng my hart sal desyre. ¶ Soro certan & aH heuynys fro me suld
 28 pas, & to me cum þat I desire, if my saule had hard or takyn þe
 songe of þi prayngyng. ¶ þi lufe euer in vs myght byde, qwher-of
 we may it feyH. / þerfore my mynde to þi power take & make itt
 stabyH, þat *with* vayn & vnprofetabil fantesis it vanisch nott nor
 32 with errors be scornyd, nor be it bowyð to erthly felicity or lufe or
 loungyng, bot my mynde so in þe sattyld so in þi lufe byrne þat, *with*
 no chauns sodan ne auysyd it be kelyd. ¶ Any creature of þis
 warld certan if I luf, þat to my list in aH kynde suld pleis, & I my
 36 Ioy & ende of my solace in it I sett, qwhen it to me suld cum I
 myzt weH dred for byrnyngyng & bittyr partyngyng, / for aH felicity
 þat I haue in slike lufe in þe ende is bot greteyng & soro qwhen it
 drawes nere þat payn moste bittirly þe saul suld ponysch. ¶ AH
 40 likyngyng also þat men in þis exile has behaldyn, to hay is likynde

pat now florischys & waxis greyne bot sodanly it vanyschis as it had not bene. ¶ So no meruayle þe ioy of þis warlde semys to þame pat right behaldis, & solas of synly bonde ilk' odyr filoyng in on astate neuer abydes, bot passis, to it cum to noght. In labyr neuer- 4
 þe-les & greyfe aH standis, & no man may pat eschew. ¶ þe kynde certane of trew lufe & not fenyd is þis pat it stand ay stabyH & with no new þing' chaunge. ¶ þe lyfe þefore pat lufe myght fynde & truly know it in mynde, fro soro it sal be turnyd 8
 to ioy vnspokyn & in seruys of melody it is conuersant. Songe certan it sal lufe, & in Ihesu syngand, to a byrd it sal be likkynd to þe deed syngand. ¶ & in þe diyng paraunter solace of charitefuh songe sal not wante, if it happyne hym to dy & not swyftly to his 12
 lufe go. Aftyr his passage, forsotH, meruelusly he sal be lyft in-to lovyng of his makar, & more þen may be trowed syngand with likyng saH flaw & in-to seraphins cryng soyne saH rise, so pat in louyng he saH gyf list & bisily byrn endlesly. þer saH be hals- 16
 yng of lufe, & swetnes of lufars in hart sal be couplyd, Ioynyng of frendis sal stande euer; ¶ þe swete mouth sal gyf likyng kissyng & þer lufe sal neuer sees. ¶ Presens of my lufe to me gettis gladnes vn-mesurde & sikyrnes, & of heuynes with hym I haue no mynde; 20
 aH aduersite vanyschis & aH oper desyres aperis not, bot þa ar stillyd & disparisched, & he allone me holly refreschys & inlappis þat my mynde allone byrnyngly has desiryd. ¶ Truly if þou criste lufe with aH þi wil & aH fylth of wyckednes þou hatis & þi hart' 24
 þou gifis to hym it boght, þer he þi lorde be begrace, not þe feynd be syn; // Als þi saule criste truly has soght & vnferde & in sekyng wolde not cees to tyme þou fonde hym, so to endles Ioy þou salt be led & in a bliste seet to god be nere. þefore I counseH þe to lufe 28
 as I haue expound: with aungels take þi place. ¶ þis ioy & worship be-war þou seH not for fowl vanite of fleschly luste; behald wysely þat lufe of creatures exclude þe not fro lufe of god. ¶ In erthe hate þou no wrechidnes, bot þat may þi pure lufe cast 32
 ouer & sturbyH; / for parfite lufe is stronge as deed, harde as heH is tru lufe. Lufe forsoth is a lyght byrdyn, þe berar not chargeand bot lightynand; þe qwhilk zong' with ald' makis glad; in þe qwhilk Ioy's scumfeturs of feyndis þer pray takyn; in qwyk fehtars ar 36
 defendyd agayns þe flesch and þe warld. Luf is gostly wyne, myndis of chosyn moystand, & makes þame bolde & manly, þat þe venemus likyng of þe warld þa ha forgetyn nor þerof has no care bot rather grete scorne. ¶ Of holy lufe no lufar þefore 40

The nature
of true love

is that it
changes not.

The comfort
of loving song
shall not fail
in the hour of
dying.

The presence
of my love
brings glad-
ness and a
feeling of
safety.

[Fol.
XLIII. a.]
Love as I
have ex-
pounded,
with angels
take thy
place.

Love does
not burden,
the bearer.

It is spiritual
wine, making
the chosen
bold.

may lose, bot' nedis wyn mykiht, if he kepe it truly in hart. ¶ Lufe
with-oute payn bidys in þe saule of a lufar, as lufars has schewet,
 for lufe makis *parfyte* & payne destroys. / *Parfyte* makand' and
 4 destroyand ar contrary; þefore þe hart *parfitely* lufand' felis no
 payne ne heuynes, nor is not' sory ne sturbyld'. / þus sothely standis
 not' to-gider *parfite* lufe & wrechid' heuynes. ¶ Est-sones þat þat
 is doyne gladly is not doyne paynfully. A lufar sothely wilfully &
 8 gladly wyrkys; þefore in his wark' he has no wrechidnes, bot' he is
 happy, not strenyd', not heuy, bot' glad & miry hym-self ay schew-
 and'. ¶ Lufe þefore is þe swetest þinge & profetabilest' þat' euer' A lover ever
shows him-
self happy.
 resonabyht' creature toke. / Luf to god is most accept & moste lik-
 12 ynge; it byndis not' onely mynde *with* bandis of wisdom & swetnes
 & to god Ioyneys, bot' also flesch & bloyd it strenys, þat' man slip
 not in-to bigilynge swetnes & in-to dyuers desiris of errors. ¶ In
 þis lufe he suld' wax myghty, strong' & our lyfe stande. ¶ A better
 16 dwellyng' place ne swettar neuer I fand', for me & my lufly it' has
 made on & on of too. ¶ 3it' wardly lufe sal growe & perysch als But worldly
love shall
perish as a
summer
flower. ✓
 flour of feylt' in somyr, & more sal not' be þe Ioyand bot' as it wer
 o day, / so sikyrlly sal it schort qwhyht' last, & aftyr þat' in soro end,
 20 & so doutles it saht be bitter in fonde lufars. ¶ þer pride & play
 in fals bewte in-to fylth sal be custyn, qwen þai in-to tormentis ar
 downcast, þat *with* þame sal endles be, not saht itt passe, as dyd þer
 fals felicite & Ioy þai had in schynynge bewte, voyde hafe þa gone
 24 & swyftly vanyschyd aht þai in-Ioyd'. ¶ God truly gyfis fayrnes Beauty was
given to men
and women
solely for
God's glory.
 to men & wymmen, not þat' þai to-gider in lufe suld byrn, þer
 makar despisand', as aht nerehand' nowe doys, bot' þat þai godis giftis
 knawand' in al þer hart' hym þa suld' glorify & lufe vncessyngly, &
 28 to þat' heuently bewte to qwhome aht wardly bewte in comparisone
 is noght, bisily þa suld desire. If in þe seruandis of þis world'
 schew lufly forme, / qwhat sal be þe bewte of godis childyr in
 hevyn seett'? Lufe we þefore byrnyngly, for if we lufe, in heuently [Fol.
XLIII. b.]
 32 myrth to criste we saht synge *with* melody qwhos luf aht þinge
 ouercums. Lyf we þerfor in luf & also dye.

Of þe felicite & swetnes of godis lufe & of þe night-
 ingale songe & prayar for perseuerans of trew
 36 gostely sange þat' worldly lufars has not.

[Cap. XII.]

I know no sweeter pleasure than to sing to Thee, Jesus.

Swettar lust I know not þen in my hart to þe, Ihesu, to syng', qwhome I lufe, songe of þi loyfuge. A bettyr felicity I know not & more plentenus þen in mynde to feyH sweit heytt of lufe, [&] of aH *pingis* I hald it best Ihesu in hart to seet & no oþer þinge 4 desire. He truly has gude begynnynge of lufe þat has lufely teris *with* swete longynge & desyre of *pingis* euerlastynge. ¶ Criste truly as wer in our lufe longis, qwhils he vs to gett' *with* so greet heet' to þe cros hyde; bot' weil it is sayd in play: 'Iuf gos before 8 & ledis þe dawns.' þat crist put þus lawe not was bot' lufe. Cum my saviour, my saul to comforth; in þi lufe make me stabyH, þat I neuer cese þe to lufe. Soro do þou away qwen I saH passe, for slike a synnar þer is non þat may not Ioy if he to þe parfityly be turnyd. 12

Christ hasted to the Cross to win us.

O Jesus, of Thy mercy make my life virtuous.

¶ O swettyst Ihesu, of þi mercy hæue mynde þat my life may be lyght, *with* vertw fulfyld, my stronge enmy þat I ouercum gyf me heyl, on þis wise I pray þe þat I be not' lost' with þe chylde of dampnacion. ¶ Sen my saule truly *with* holy lufe was ensensyd, 16 in longynge I am set of seyng þi maieste. / þerfore þe berar of pouerte made, erthly dignite I despyse & of no worschyp I care, my ioy truly is frenschyp. Qwhen I began to lufe, þi luf my hart toke & suffyrd me no-þinge desire bot' lufe; & þen þou, god, in swete 20 lyght' my sawle mayd byrne, þerfore in þe & be þe I may dy & heynes none feyH. DelectabyH heet also is in lufynge hart, þat has deuoryd heuy greyf in fyre of byrnynge lufe, here-of is gifyn swetnes, musyk goand principally betwix, þe saule softynand þer 24

None can be more desirous than I of the delicious joy of Thy love.

þou, my god & my comforth, þi tempyH has ordand. ¶ þat Ioy certan is full delicius to qwhilk' I ʒerne, & no man more couetus in slike desyre may be. Qwarfore my lufly saule in-to þe kynge of hee empyre als wer þe spouse arayand þus says: ¶ Lufe haldis my hart' 28 *with* bandis vnlousyd & in slike gouernance it settis & so gretely byndis *with* meruelus maistry þat to dy rather þen lyfe itt plesys to pink'. þis flour certan may not end', so is my freynd' byrnand' in lufe & his ioy deede syngis & melody. ¶ In the begynnynge truly 32 of my conuersion & syngulere purpoys I þoght' I wald' be lyke þe lityH byrde þat for lufe of þe lemman longis, bot' in longynge it is gladlynd' qwhen he cumys þat it lufis, Also it longis, bot' in swetnes & heet'.¹ It is sayd' þe nyghtgale to songe & melody aH nyght is 36

The nightingale sings all night to please its love, but how much more should I sing to please Thee, Jesus.

gyfyn, þat sche may pleis hym to qwhome sche is Ioynyd. ¶ How mykiH more *with* grettyst swetnes to criste, my Ihesu, I suld' syng, þat is spouse of my saule, be aH þis present lyfe þat' is nyght in

¹ & letando canit, canendo & languet sed in dulcedine & ardore.

regarde of clerenes to cum, to longe, longyngly in lufe dee, deyngly
 I sal wax stronge & in heet I sal be norischyð, & ioy I sal & Ioy-
 and likynges of lufe synge *with* myrth, & as wer of a pype hote [Fol. XLIV. a.] X
 4 deuocion sal gif songe & aungelis melody my sa[u]l to þe hiest sal
 zelde *with*-inforth dressyd, And of þe mouth offyrð in the awtyr of
 godis loifynge, so þat my saule aH-way be gredy to lufe & neuer
 fayH with heuynes or slawth fro þe desyre it tok. Holnes sothely
 8 of mynde, redynes of wyH, heet of verry desire, & turnyng to god
 be contynuaunce of þoght, þat ar in holy saules, suffyrs þame not
 dedly to synne, And if þa be freynes or ignorans synne, onone True lovers,
 who sin in
 ignorance,
 are quickly
 raised to
 penitence.
 12 sal byde, þof it wor likyng þat þa drw to. / Venyal forsoith þat þa
 do, in fyre of lufe þa waste, o les þat any *with* slike negligens be
 cast down þat þai weyn it be no synne in þat þai trespas, & charite is
 not Inogh to putt away aH þe payn worþi or els þa ha no tribulacion
 16 qwher-*with* þer synne sulð be purgyð. In comyng certan of luf þe
 lufar hart is byrnyd; hattar þen fire is þis meruellus heet, þe qwhilk
 þe mynd swetelyest gladyns & fro þe heet off synnes temperis &
 schadois. ¶ Gude ihesu, gyf me orgonly & heuenly songe of
 20 aungels, þat in þat I myght be rauischyð & þi worschip besily
 synge; þat þou gaf to me not knawynt & vnconyng, now gif agayn
 to me experte & askyng. Chiris me in myrth of þi heuenly lufe, Cherish me
 in the joy of
 Thy heavenly
 love.
 24 saule lighte, schew me swete chirischinge in þi gude wyH, þat my
 defaultis here be ponynschyð & clensyd in þat wys þat þou has
 knawen in þi mercy agayus hym drawyng to þe, not as þou
 chiryschis in þi wreth, florischars of þis warld, to qwhome temporatt
 28 prosperite þou gyfs & endles payns kepys. Wardly lufars sothely
 wordis or ditis of owr songe may know,¹ for þe wordis þai rede, bot
 not & toyne & swetnes of songe þai may not lere. O gude Ihesu,
 my hart þou has bun in þoght of þi name, & now I can not bot My heart
 Thou hast
 bound in the
 thought of
 Thy name.
 32 synge it; þefore haue mercy on me, makand parfyte þat þou has
 ordand. ¶ þi tru & besy lufar is rauischid in-to gostly songe of
 mynde, þat it is impossibyH any slike swetnes of þe feynde to be,
 or slyke hete of any creature, ne slike songe of mans wytt, in qwhilk
 36 if I abyde I sal be safe.

Truly it behoues þat smale synnes we be not glad to do þat *with*
 grete synnes parfytely eschw. He truly þat knawyngly &
 wilfully fallis in-to þe lest, vnausyð to gretter oft-tymes sal faH.

¹ non autem cantica nostrorum carminum.

¶ Itt longis truly to lufe to desyre in-to grete wrechidnes raper to
 fah þen ons syn. No-þinge it is nedefuH, likynge, ryches, strenght
 or fayrnes to seyke, bot' scorne it is to hym þat in þe dome of þe
 kyng euerlastynge sal be made knigt with parfite bewte of membyrs 4
 & clerenes of colour; qwher nowder sal be to mykyl ne to lityH in
 þe heuenly haH qwher he sal saryf to þe emprowr in warld of warldis,
 Amen.

End of Ham-
 pole's *Incen-
 dium Amoris*,
 englisht for
 Margaret
 Heslyngton,
 by Rich.
 Misyn, Ba.
 Theol. Prior
 of Lincoln,
 and Carme-
 lite, A.D. 1435,
 and written
 by him.

Explicit liber de Incendio Amoris, Ricardi Hampole heremite, trans- 8
latus in Anglicum instancijs domine Margarete Heslyngton,
recluse, per fratrem Ricardum Misyn, sacre theologie bacha-
laureum, tunc Priorem Lyncolniensem, ordinis carmelitarum,
Anno domini M^o.CCCxxxv^o. in festo translacionis sancti 12
Martini Episcopi, quod est iiij nonas Iulij, per dictum fratrem
Ricardum Misyn scriptum & correctum.

II. The Mending of Life, or The Rule of Living.

ENGLISHED FROM HAMPOLE'S "DE EMENDACIONE VITAE"
4 By RICHARD MISYN IN 1434.

[MS. in Univ. Coll., Oxford.]

Pis boke is of mendynge of lyfe, or ellis of þe rewle ^[Fol. XLV. a.]
of lyfynge, destinct *in-to* xij chapters : The fyrst,
8 of conuersyon or holy turnynge. þe secunde, of
þe despisyng of þis warlde. þe þirde, of pouerte.
þe fowrte, of þe settinge of mans lyfe. þe fyft,
of tribulacioun. þe sext, of paciens. þe sevynt,
12 of prayer. þe aght, of meditacioun. þe ix, of
redynge. þe x of clerenes of mynde. þe xj, of
þe lufe of god. þe xij, of godis contemplacioun.
Of þis, als god wil graunt, we salle pursw.

16 ffirst, of conuersion. [Cap. I.]

Tary þou not to oure lorde to be turnyð, ne put' it' not' fro day ^{Delay not in turning to God.}
to day : for oft-tymes cruelte of deed' rauischis wrechis, &
þame þat' irkis now to be turnyd, bittynes of payns sodanly de-
20 vouris. ¶ Of vs may not be nowmbyrd, how many wardly, wykkyd
presumpsyone has begilyd. / ¶ Grete synne truly it is, in godis
mercy to trest, and fro syn not' sees, trowyng' godis mercy be so
mikyð, þat to synnars, rightwes payn he wið not' gyff. ¶ 'Wirk'
24 þe þerfore qwhils it' is day : þe nyght' truly cumys in qwhilk' no
man may wyrk.' Lyght' or day, þis lyfe he cals, in qwhilk' we aw
neuer of gude wirkyng cees, knawand þat' deed to vs is sykyr, þe ^{Death is certain, its hour uncertain.}
owre of deed truly vnsikyry. þe nyght', deed' he cals, *in* þe qwhilk'
28 membyrs ar bun, wittis ar put' by, And any helefulð þingis now may

we not wyrk, bot after ovr warkis, Ioy or turmentry we sal resayfe.

Our life is but
as a point.

¶ In a poynt we lyfe, 3a les þen a poynt, for [if] aH our lyfe to lyfe euerlastyng we wald likkyn, nozt it is. ¶ þerfore oure lyfe how waste we in lufe of vanite not *with-oute greuous dampnacyone*, & aH 4 day necligentt, *with-out forþinkyng*e, ydiH we stand! ¶ Lorde, þerfore turne vs & we saH be turnyd; heyl vs & we saH be helyd.

Many are not
healed, but
rot and fester.

¶ Many truly ar not helyd, bot rotis & þer wondys festyr, for to-day to god turnyd to-morne fro hym, [þai ar turnand], to-day doand 8 penance, to-morne, to þer iH turnand. [Of slike it is seid]: we haue curyd babilon & it is not helyd, for to criste it is not truly turnyd.

Turning to
God is turn-
ing from the
world, sin,
the devil, and
the flesh.

¶ Qwhat is turnyng to god bot fro þe warld turnyng, & fro synne, fro þe feynde & fro þe flesch? ¶ Qwhat is turnyng to 12 god bot turnyng fro guyde vnchawngabyH to guyde chawngabyH, to likyng bewte of creature, to þe feyndis warkis, to lust of þe flesche & þe warld? not *with* goyng of feytt to goyd we ar turnyd, bot *with* chawngis of our desyrs & maners. ¶ Turnyng 16

[Fol.
XLV. b.]

also to goyd is doyne, þe scharpnes of ovr myndys qwhils we in-to hym drees, his counsayH & his *commamentys euermore* we pinkis þat of vs þa be fulfillyd, & qwher-euer we be, sytt we stand we, dreyd of god fro our hartis passis nott. ¶ Of dreyd I speyk nott 20 þat has payn, bot of þat þat is in charite, *with* qwhilk we gif reuerence to þe presence of so grete a maieste, & all-way we dreyd in any lityH þinge þat we offend not. þus sothely disposyd, fro þe warld to god truly [we] ar turnyd [& fro þe warld turned]. ¶ fro 24

It is a putting
back of all
lusts and
bitterness of
this world.

þe warld to be turned is not ellis bot aH lustis to put bak, & bitternes of þis warld, for god gladly suffyr, aH idyH occupacions to forgett & wardly erandis, in so mikyH þat ovr saule holy to god turnyd, to aH þingis in þe warld to be lofyd or soyght pithily it 28 dyis. ¶ To heuenly desyres þerfore gyvyn ha gode euermore before þer eyne as hym vnwerily euer þai suld behalde, als beris witnes þe holy prophett wher he sayd: *Prouidebam dominum in conspectu meo semper*, þat is to say: 'In my syght euermore ovr lorde I before 32

Except our
inward eyes
be unwearily
raised to
Christ we can
not escape the
snares of
temptation.

sawe,' not onely þe space of a nowre, as do þai þat aH erthely fayre or lufly be-fore þe eyne of þer hartis settis, þe qwhilk þa behald, In whilk þame likis & to rest be lufe desyris. And eft þe prophett says: *Oculi mei semper ad dominum, quoniam ipse euell-* 36 *et de laqueo pedes meos,* / þat is: 'Myn eyn euermore ar to ovr lorde, for he fro þe snare my feyt saH delyuer.' // Be þis is schewyd þat bot if ovr inward eyn to crist vnwerily be raisyd, þe snaris of temptacione we may not scape. And þat owre eyn of hart be not 40

fixyd in god, ar many lettyngis, of whilk put we sum. ¶ Abundance of Riches, flatteryng of wymmen, ffayrnes or¹ bewte of 3outhe :
 pis is þe threfold rope þat vnnethis may be brokyn, & 3it it bus be
 4 brokynne & despisyd, þat criste may be louyð. He truly þat desires
 criste truly to luffe, not onely *with*-oute heynes bot *with* a Ioy
 vn-mesurde he kestis bak aH þinge þat hym may lett, ¶ And in þis
 case nowdyr fader ne modyr ne hym-self he sparis, no mans chere
 8 he takis, violence he doys to aH his lettars, & aH ostakyls he byrstis
 to-gidyr ; qwhat-euer he may do, hym þink it lityH god for to lufe. /
 ffro vices he flees als man braynles, & to wardly solace he lokis nott,
 bot certanly in god holy dressyd nerhand his sensualite he has
 12 forgettyn. // ¶ AH inward he is geddyrd, aH in criste he is lyfte ;
 so þat qwhen men se he als semys heuy, wondirfully he is glad.
 Bot many þer ar þat say to god þai wiH turn, bot 3itt þai say þai
 may not, for by þis occupacions or odyr þai ar haldyn bak ; qwhos
 16 colt mynd heviyngly we reprefe. ffor *with*-owten doute, and þai
 wer tochyd *with* þe lest spark of cristis lufe, onone *with* aH besynes
 þai suld seyq qwhilkis way to godis seruis þai myght cum, and in
 sekyng þai suld not sees to þa had fun. ¶ Excusacioñ oft-tymes
 20 þa feyn, qwhilk rather accusis þame more. / Riches forsoith many
with-drawes, flatteryng of wymen begily, & þa þat long ha doyne
 weH, sum-tyme be þaim in þe warste dyke ar drownyd. For fayrnes
 soyne is lufyd, & qwhen it felis þe self lofyd, lightly it is chirischyd,
 24 and chosyn is kest down, & wars he is made after turnyng or
 conuersion þen he was before. þen his name is blekyd, and he þat
 before was worþi, of aH men now is despisyd & of aH hatyd.
 ¶ Truly a man I saw of qwhome þai sayd þat fyftene 3ere his body
 28 [he] chastisyd *with* meruelus scharpnes aud afterward skirithyn in-
 to synne *with* his seruandis wyfe for hir to his deed myght not be
 partyd. In his diyng truly þai sayd, prestis þat to hyme come he
 waryd & sacramentis refusykt to resayffe. Newly turnyd þerfore
 32 aw forto fle occasyon of synnyng, worde, deyð & sight to iH stir-
 ryng *with* wyHe a-woyd. þe more vnlawfuH a þing is, þe more it
 is to be forsakyn. þe feynde also strongly vp-braidys agayns þame
 qwhilk he seis fro hym turnyd & to god turnyd, & cesis not
 36 fleschly & wardly desyr to kyndyH. ¶ Lustis before doyne to
 mynde he bryngis desolacioñ of þe contrit,² & vnprofetabyH desires

He who would love Christ truly casts aside all hindrances.

Many who would turn to God make excuses.

[Fol. XLVI. a.] Many are held back by riches and flattery of women.

Once worthy, now despised.

The converted should avoid every occasion of sinning.

¹ or altered from off by the writer.

² et innumerabilia fantasmata cogitacionum vanarum & affectionum inutilium.

The penitent
must act
manfully, and
take armour
against the
devil.

pame-self' meyns þat' before wer slokynð. ¶ Emonge þis þe penitent manly hym-self bus vse & gostely armore take, þe deuyH & aH his suggestions gaynstandð & fleschly desires sleek¹ & euer desire to godis lufe; þe worldis despisyng' fro hym go not, of þe qwhilk' now we 4 saH speyk.

Of þe worldis despisyng. [Cap. II.]

Take heed to
despise the
world.

þis warlde to despyse is aH temporaH þingis & passand, withouten þer lufe þis lyffe to passe. / In þis no-þinge bot god to 8 seykt, of aH vaynglory & solas not to charge, vnnethis þi necessaris takand, & if þai sum tyme wante gudely here it. þis is despisyng of þis world. Haue þis in mynde if þou wylt not be slayn. þus þe world is despisyd & not lufð. AH sothely þat we lufe we worschip; 12 fowle it is also dyrt to worschyp, And þat is erthly þinge to lufe. / þefore þis riche chynchis in fowlest filthis & stynke byndis þamself þraH, & Ioys to be cald lordis of men, [þof þai be þrall to vicis]. If a man be lorde of men, not of kynde þat is bot of 16 fortune; þat man to visse is sogett, is off fraward wiH. Put away þefore þi wickyd wiH, & fro þe fend þou saH be fre & fro syn made þe seruandis of rightwisnes, þat techis þe erthly þingis not lufe. ¶ Couetys of the world & godis lufe truly ar contrary and in 20 one saule to-gidyr restys not; þe place is so straytte þe tone fallis oute. ¶ þe more sothely þou kestis oute couetis, godis lufe more þou tastis. þe more couetys, þe lesse charite. ¶ O wrechyd sawle, qwhat sekys þou in þis world qwhere þou seys aH þingis deseuaubyH 24 & passand? þai sonnest begylis þe þat moste flatyrs þe. Why bisys þou for dedely þingis? why 3ernis þou with grete desire þingis þat saH perys? Seys þou not sonnar thai perys þen þai ar gettyn? ¶ Bot I wote qwhere þou dweH, qwher satanas seet is, 28 þat þi eyn has blyndyd & be his falsed þe scorned, so þat þou sulde desire fleand þingis & lufe hatefuH þingis and despyse abidyng þingis & to vanischyng þingis drawes. & so þow settis þi-self on a fawte grounde & qwhen þou wenys to stand in fyre þou fallis. 32 ¶ Dwellars in temporaH plente, be fyve þinges þat þa lufe ar begilyd: be riches, be dignite, be wyH, be power, & be worschip. / þies byndis þame in synnes, in defautys strenys; with þis lustis þa ar ouercomen & neuyr ar lowsyd bot be deed—bot þer lowsyng is

Put away
thy wicked
will, be free
from sin, a
servant of
righteous-
ness.

[Fol.
XLVI. b.]
Here all
things are
deceiving and
transient.

Dwellers in
plenty here
are beguiled
by riches, &c.

¹ Some words have been written here in a later hand above the line, for insertion, but have been erased.

to late, qwhen þer is no more but endeles payne. þis lettis þame þe warld̄ to despise, fro god̄s lufe, fro knowlegis of þame-self, & fro þe desire of þe heuenly kyngedome. ¶ No man may be sauȝd, þe
 4 warld̄ *with* aȝ þat is þerin bot̄ if he cees to lufe. ¶ Sees þerfore
 qwhils heet is in þe body & ȝit faire age of ȝouthē abidyȝ. Qwhat
 þinges saȝ lyke hyme þat hym-self disposys criste to lufe? ȝouthē
 he saȝ despise, his strenght to god he saȝ keep, riches he countis
 8 for noght; þat fayrnes of þis vanite is gras desayuabyȝ he saȝ take
 heed. / Qwarto saȝ I rynne be on & on? Aȝ þingis þarfityly he
 saȝ despise þat in þis warld̄ as schadow passys. ¶ O fleschly
 lufar, in þe flesch̄ what fyndis þou qwhar-for in it þou so delytis? No man can be saved except he cease to love the world. He must despise youth, riches, &c. What is there in flesh worth loving?
 12 ¶ þe forme or schappe þe plesys, or has þou now þi Ioy in a skynne,
 qwhat is hyd vndyr þe skynne qwhy takes þou not heyd? Or
 knaws þou not þat fleschly fayrnes¹ is coueryng¹ of fylth, and
 dreggis of corrupcion, & oft cause of dampnacion? ¶ Enogh þer-
 16 fore be it to þe aȝ oþer despisyd god to lufe, god to love, *with* god
 to be, In god to Ioy, fro hym not to part̄, bot to hym *with* desyre
 vnslokynd to drawe. ¶ To despise þe warld̄ þe selfe compellis, þat
 is so fuȝ of wrechidnes, In qwhilk¹ is males abydand, persecucion
 20 destruand̄, bolnand wreth & fretynge luste, fals blamyngē of synnes,
 bitternes of sclaunder; qwher aȝ þinges ar *confuse with*-owtyn ordyr,
 qwher nowþer rightwisnes is lovyd̄ ne trewth apreuyd̄, qwher
 faythefulnes is vnfaithfuȝ, & frenschip crueȝ, þat standis in *pros-*
 24 *perite* & failis in aduersite. ¶ Odyr þingis ȝit þer ar þat vs suld̄
 meue to þe ward̄s despisyng¹: chawngyngē of tyme, schortnes of
 þis lyfe, sikyr deed, vnsikyr chawnce of deed, stabilnes of euer-
 lastyngnes, vanite of þingis present, trewth of Ioy to cum. Cehese
 28 what þou wyȝ; þe warld̄ if þou lufe, *with* it þou saȝ perysch; If
 þou luf criste, *with* hym þou sal rene. Is not fleshy beauty but a covering of filth and corruption? Choose what you will—the world and death, or Christ and glory.

Of pouerte. [Cap. III.]

If þou wiȝ be þarfite, go seȝ aȝ þat þou has & gif it to pore, &
 32 cum & fylo [me], crist. In forsakyngē of warldly þinges & in
 filoyngē of cristly þinges he schewis þer is perfeccion. / Forsoythe
 aȝ felois not criste þat þer gudys has forsakyn, for many ar wars
 after forsakyngē of þars þen þa before wer. þen certan þa sarif to
 36 bakbityngē, & gude fame of þer neghburs þa drede not to with-
 draw; In envy þen þa bolne, In males þa gnayste, þam self þa seet
[Fol. XLVII. a.] Sell what thou hast, give to the poor, and follow Me. All do not follow Christ, they become malicious,

¹ *The writer was going to put fareness, but altered it.*

before aH *oper*, *per* state þa praise, al odyr owdyr þa disprays or dampnis. How trowes þou þat¹ þe feynd slike has begilyd, þat now *per* has þe world ne gode; qwhom be dyuers wyllis to endles *tourmentry* he ledys. ¶ þou þat vndirstandis þat I ha sayd, take þi 4 pouerte a-noþer way. Qwhen þat he says go & seH, he markis chawngynge of þi desire [&] of þi þoght, als þus: he þat was prowde, now be lawly, þat was wrathfuH now be meyk', he þat was enuius now be charitefuH, be-fore couetus now large & discrete. 8 And if he wer vncleue, not only fro aH ih bot fro aH liklynes of yH now abstene. ¶ And if he before be meet' or drynke dyd exces, now be fastynge lat hym amend. He sothely þat lufyd þe warlde to mikyH, now aH-to-gidyр to cristis lufe gedyr hym-self, aH 12 þe sparpilyngis of his hart fest he in ou desyre of þingis euerlastyng'. & so no *meruayH* to hym saH wylfuH pouert' be frute- fuH, & þe noy þat he for god suffyrs, a glorius crown. *Beati pauperes spiritu, quoniam ipsorum est regnum celorum, //* þat is to 16 say: 'blissyd be þai þat ar poyr in spirytt, for þers is þe kyngdome of heuen.' Qwhat is pouert' of spirit bot mekenes of mynde, be þe qwhilk a mane knawes his awen infirmite? Seand þat he to *parfyte* stabilnes maye not cum bot be þe grace of god, aH þinge þat hym 20 myght lett' fro þat grace, he forsakis & onely in ioy of his makar he settis his desire. ¶ And als of o rote spryngis many braunches, so of wylfuH pouert' on þis wyse takyn *procedis vertues & meruilles* vntrowed. Not as *sum þat* chawnges *per cloþes & not per sawlis,* 24 ryches sothely it semys þa forsake & vicis *innowmberabiH* þai cees not to gedyr. / Qwhat is wars þen a poyr man prowed, qwhat more cursed þen a *envyus* beggar? / If þou truly aH þinge for god forsake, see more qwhat þou despisis þen þou forsakes. ¶ Tak 28 heed bisily how þou felois cryste in maners. *Discite inquit a me quia mitis sum & humilis corde:* 'Lerne of me, he says, for I am meek' & lawe of hart.' he says not 'lerne of me for I am pore,' pouert truly be þe self is no *vertew* bot *raþer* wrechidnes, ne for þe 32 self praysed bot for it is þe instrument of *vertew* & helps blissydnes to geet' & makis many eschew many occasyons of synnyng; & þefore it is to bee *prasyd* & desiryd. ¶ A man [it] lettis to be worschipyd þof aH he be *vertuus*, bot *raþer* despisyd it makes hyme, 36 to be ouerled & cast oute emonge lufars of þe world; aH qwhilk to suffyr for cristie is hely medefuH. þefore cristie to owr exsaumpyH a poyr lyfe in þis way leed, for he knew þame þat bolne in riches &

but should
be lowly.
charitable,

temperate.

Blessed are
the poor in
spirit.

Steadfastness
is, by the
grace of God.

a change of
soul, not of
clothes.

'Learn of me,
for I am meek
and lowly.'

Poverty alone
is but wret-
chedness, but
to be praised
as an instru-
ment of
virtue.
[Fol.
XLVII. b.]

So Christ was
poor for an
example.

¹ MS. þe

likyng of þe hard hevyn to entyr. ¶ þerfore, þat men more gredily
 pouert suld desire, to þame þat aH þinge for hym forsakes hy
 worschip he has behest, & Iustisly power, sayand, *Vos qui reli-*
 4 *quistis omnia & secuti estis me, sedebitis super sedes duodecim,*
iudicantes duodecim tribus israel, þat is to say: 'ze þat aH þinge
 has forsakyn & feloyd me, sal syt on xij setis, demand þe xij tribis
 of israel.' ¶ þai sothely þat has wilfulH power & wantis meeknes
 8 & lawlynes þat criste techis, ar more wrechyd þen þai þat has
 plente of aH riches, nor in þe day of dome þai saH not take þe place
 of þe apostils worpines, bot þai saH be cled with þe dowblett of
 confusioñ, þat is dampnacyon of body & saul. ¶ þai sothely þat in
 12 mekenes & lawlynes schynys, þof þai haue mikeH ryches, on þe
 right hand 3it of criste qwhen he demys þai saH be sett. ¶ Sum
 men sothely say: 'aH we may [not] leefe, we ar seek, our necessarys
 behouys vs kepe, þat we may lyfe, & þat is leefulH?' Bot þai ar þe
 16 les worth for angwysse, pouert and nedynes for god þai dar not
 suffyr. ¶ 3it to þe heght of vertew þai may cum be grace of god &
 þam-self lyft to contemplacioune of heuenly þingis, if þa forsake
 seculer occupacions & erandis, & rise vnwerily to pinke & pray, And
 20 þe gudys þat þai haue not with ful lufe to halck, bot þaim havynge
 to forsake. ¶ Take heed also, more to seek [þan] Inogh it is fowle
 couetys, þi necessaris to kepe it is freilte, bot to forsake aH þinge is
 parfitnes. ¶ þerfore qwhils þa se hy þingis þat þai touche not, of
 24 smale þingis þat þai haue þa enpryd not nor presumys, so þat to þe
 ordenance of mans lyfe manerly þa may ascend, of þe qwhilk now
 felois.

Even the rich, if meek and lowly, shall sit at Christ's right hand.

They may come to the height of virtue by God's grace.

Seek not more than enough; to forsake all things is perfection.

Of þe settinge of mans lyfe. [Cap. IV.]

28 Þat man to þe worschip of god & his awen profett and profet of
 his neghbur rightwisly be dressyd, ffowr þingis ar to be sayde:
 ffyrst, what it is þat filis man. And it ar iij synnes or iij kyndis
 of syn, þat is to say, of þoght, of mouth, of wark. ¶ In þoght
 32 synnes man, qwhen he þinkis oght agayn god, if he his hart occupy
 not with lufe & louynge of god, bot suffyrs it with dyuers þoghtis¹
 & þe warlde to go voyde. In mouth he synnes qwhen he lys,
 qwhen he forswers,² qwhen he weris, qwhen he bakbitis, qwhen he
 36 defendis a wronge, qwhen he fond spech, fowl spech, vayn or idyH
 bryngis forth. ¶ In deyde he synnes many wyse: be lichery, syn-
 lechery,

What defiles man? sins of thought, word, and deed;

¹ not loving God, lying,

perjury,

foul speech,

¹ si illud diversis cogitacionibus abstrahi & in mundum vagari permittat.

² forsakes is struck out by the writer before forswers.

fully towchinge, kissyng, wilfully hym-self flynge, / or *procuryng*
 or sustenyng occasyons *witl-outyne* grete cause be qwhilk¹ he
 trows he myght be filyd; in robberyng, stelyng, begilyng, smyt-
 yng and odyr. ¶ Þe secund, qwhilk þa ar þat clensys man? And 4
 iij þa ar agayn iij before sayd, / þat is to say: contricion of þoght
 & pullynge owt of desyrs þat longe not to lovyng or worschip of
 god. ¶ Confessyon of mowth, þat aw to be tymely, bare, & hole-
 Satisfaccioñ of deyde, þat has iij *partis*, þat is to say: fastyng, for 8
 he has synd agayns hym-self; prayer, for he has synd agayns god;
 Almus, for he has synd agayns his neghbur. ¶ 3it say I not he suld
 do *almus* of odyr mens gude, bot he saH restore, for syn is not for-
 gifyn bot if it be restoryd þat is withdrawen. ¶ Þe þird, qwhilk¹²
 kepys clenness of hart; & it ar iij: qwhikk thoyth of gode, þat no
 tyme be in qwyk of gode þou þinkes not except sleep þat to aH
 is comone. ¶ Besy keypyng / of þi vtward wittis, þat tastyn[g]
 sauryng, heryng & seyng vndyr þe bridyh of *gouernans* wysely 16
 be strenyð.¹ ¶ Thre þingis also þat ar þa savis clenness of mouth:
 Avisines of spech, mikel speche to eschw, And lyyng to hate.
 ¶ Also thre þingis clenness of wirkyng kepys: Measure of *mettis*,
 yH *cumpany* fleynge, & oft mynde of deed. ¶ The fowrt, qwhilk 20
 ar þa þat chirysch vs, to *conforme* vs to godis wiH? & þer ar iij:
 ffyrst *ensaumpil* of creatures, þat is had be behaldyng; ¶ godis
 gudelynes, þat is getyn be *meditacion* & prayer; ¶ & myrth of þe
 heuenly kyngdome, þat i[n] maner is felt be *contemplacioñ*. ¶ On 24
 þis wyse to lyfe þ[e] man of god sete sal be as a tre þat is sett be the
 rynyng watyrs & flowyng of gras, þat al-way sal be greyn in *vertu*
 & neuer dry be synne, / þat sal gyfe fruyt in tyme, þat is gude
 warkis in *exaumpyH*, & gude wordis² to þe worschyp of god, & þis 28
 sal not seeH for vaynglory. He says in tyme, agayns þame þat gyfis
ensaumpyH of fastyng in tyme of etyng, & reuerse way also.
 ¶ And agayns *couetus* men þat gyf þer fruyte qwhen it is rotyn, or
 eHis þa gyf not to þa dy. ¶ þerfor he prayd [wisely] þat sayd: 32
 ¶ *Bonitatem & disciplinam & scienciam doce me,* // þat is to say:
 'guydlynes, disciplyn, and conyng tech me.' qwhat is disciplyne bot
 setting of maners or correctyng? ¶ ffirst þerfor be disciplyne we ar
 taght rightwysnes, & of iH correctyd; & after þat wee know qwat we 36
 suld do & what we suld eschew. ¶ At þe last sauer we no fleschly

[Fol. XI.VIII. a.] stealing.

What purifies man?

Confession, fasting, and prayers,

lively thought of God,

careful guard- ing of the senses,

carefulness in spech, &c.,

avoidence of evil company.

Such a man, as a tree by a stream, shall be ever green in virtue, never dry in sin.

Discipline teaches us righteousness.

¹ et honesta occupacio, sit siue legendo siue aliquid de deo loquendo aut scribendo aut aliquid utile agendo.² & bona dat ad subsidium: Dabit inquam ad honorem Dei, non vendet.

- bot pingis euerlastyngi, bot heuently & godly. ¶ And qwen a man with
aH bisines to þe wyH of hys makar hym-self has dressyd & growen A man, hav-
in verteu, & oþer parauntyr þat went before in stedfastnes of in virtu,
- 4 lyuynge & desire of criste he hafe passyd, he aw¹ not þer-of to Ioy [Fol.
XLVIII. b.]
no to hym-self gif no praisyngi, ne no trow hym-self better þen oder: should not
praise him-
self,
- þof þai be law, bot rather holdþ hym-self foulyst & moste wrechid.
No man bot hym-selfþ he sal deem & aH odyr sett beffore hym-selffe; and should
judge no man
but himself.
- 8 he saH desire not to be calþ holy of men, bot worþi to be despisyd.
Qwen he emongis men comys, he sulþ procure to be last in noumyr
& leste in opinione. / ffor þe gretter þou art, more meek þi-self in aH
pingis.² ¶ ffor godis myght is grete & of meek worschypd; of
- 12 prowð þerfore it is despisyd, for þa þer awn Ioy sekis, not godis
worschip. ¶ If þou truly in fauer of þe pepuH³ [pridis & wor-
schip] for fame in þi lyfe þat takis with gladnes, knaw it weel þou
hase resaued þi meed. ¶ And if þou seme meruelus of penance &
- 16 chastite, qwhils þou ioyis more in mans Ioy þen aungellis, in tyme
to cum noght [bot] turmentry to þe saH be. þe aw truly þi-self Despise your-
self, forsake
the world.
parfitely despise & aH Ioy of þis world playnly forsake, no-pinge bot
in þe sight of godis lufe to þinke or do, þat aH þi life inward &
- 20 vtwarde þe praysynge of god may cry. ¶ In meet & drynke be Be wise in
eating and
drinking.
þow scars & wisse. ¶ Qwhils þou ettis or drynkis, mynde of þi god
þat þe fedis fro þi mynde pass not, bot prais, blys & glorify hym in
ilka morsel, so þat þi hart be more in goddis louynge þen in þi meet,
- 24 þat þi saule fro god be not partyd be any howr. þus doand, be- Thus shalt
thou deserve
a crown.
fore criste Ihesu þou saH be worþi a crown, & þe feyndis temptacions
þat in metis & drynkis men moste waytis þame begilis, þou salt
eschew. ¶ Owdyr sothely be vnmanerly takynge of foyde fro þe
- 28 leth of vertew þa down cast, or be to mikyH abstinens in þat
vertew þa breek. Many truly þer ar þat in etyng aHway flowe, so Many always
take too much
or too little in
eating.
þat ouer lityH or owr mekyH alway þai take, & þe forme of lyfyng
þai kepe neuer, qwhyls now þis now þat þai trow be better. Vnwys
- 32 & vntaght, þe qwhilk þe swetnes of criste lufe neuer feltte, trowes
þat vnwyse abstinence be holynes, & þai trow þai may not be of Abstinence is
not holiness,
greet meed Anens god bott if þai be knawen singuler of aH men be
scars & vnrigwys abstinens. Bot truly, abstynens be þe selft is not
- 36 holynes, bot, if it be discreet, it helpis to be holy. ¶ If it be indis- except it be
discreet.

¹ MS. an

² & tunc coram deo inuenies gratiam sc. exultantis, quia non carnalia & terrena, sed caelestia & diuina.

³ Si in favore populi gloriaris & honorem tibi pro fama in vita tua oblatum a plebe cum gaudio sumis.

crete, it lettis to be holy, ffor so it distroys disciplyne *with-out* qwom
 vertues ar turnyd to wisse. ¶ If a man wiH take syngulere abstyn-
 ence, sight of men & *per praysyng* he aw to eschw, þat he be not
 proud fro noght & so lois aH. ¶ Men truly weyn þai be holiest 4
 þat þa see most abstinent, qwhen in trewth oft-tymes þai ar þe
 warste. He certan þat truly has tastyd swetnes of endles lufe, neuer
 [in] abstynence he sal deme to pass any man, bot þe lawer a-nens
 hym-self he saH be supposyd *in als* mikyH as a-nens men he is 8
 haldyn meruelus *in* abstynence. þe best is & to god plesand, as
 I suppos, to conforme þe in mete & drynke for þe tyme & þe
 plase & honeste to þame *with* qwhome þou art, so þat þou seme
 not to wilfuH nor fenar of religion. ¶ Knew it truly *with-* 12
 oute dowt, if one or two thynke weH, 3it odyr an ypocrite or a
 fenyd man wiH caH hym. ¶ Bot sum *per* ar couetus of vaynglory
 þat on no wise wiH be haldyn comon men, for ow*per* so lityH þai
 eett þat alway spech of men to þame þa draw, or o*per* maner of 16
 metis þa procure to be seyn diuers fro o*per*—qwhos madnes and
 obstinacioñ be far fro me. Truly holsum counsel is þat þai þat
 lityH faste, prefer þame of grettar abstynence, & sen þai mai not do
 so grete abstynence, *in* mynde be sory; And þai þat ar of grete 20
 abstynens, suld trow odyr hear *in verteu*, qwhos verteu in qwhilk
 þai passe to men is hyd, Qwhils *per* verteu, þat is to say abstynence,
 of many is praysyd; bot if it be dyglt *with* meekenes & charite,
 be for criste it is noght. ¶ þe verteu treuly of odyr is þe more in 24
 þat it is not of men seene. Qwho may know how mikyH lufe man
 has anens god, how grete compassioñ anens his neghbur? And
 doutles, þe vertew of charite al fastyng' or abstynence, and aH o*per*
 warkis þat may be seyn, *with-outyn* comparison passis. And oft it 28
 happyns, þat befor men is seyn leste faster *with-in* be-for criste in lufe
 is moste feruent. ¶ It behoues hym truly be strong' þat manfully
 wil vse þe lufe of god. // þe flesch truly febyld *with* grete disese, a
 man oft-tymes may not pray & þen mikil more hym-self he may not 32
 lyft to he þingis *with* hote desire. ¶ I wald rap*er* perfore a man failyd
 for þe gretnes of lufe þen for to mikyH fastyng, as þe spouse sayd
 of hir self: ¶ *Nunciate dilecto quia amore langueo*, þat is: 'schew
 to my lufe for I longe for lufe.' / Be þou perfore stedfast in aH þi 36
 ways, & dres þi lyfe after þe reule to þe schewyd. / And if þou
 maye not get' in þe begynnyng þat þou desires, mys-trist not, bot
 a-byde, for be longe vse & tyme sal þou cum to parfeccion. ¶ If
 þou a pilgrym [be] & be þe way restis, qwhat-eyr þou dose in þis 40

Often those
 who abstain
 most are
 most wicked.

[Fol.
 XLIX. a.]

Some will
 not be held
 as common
 men.

The flesh is
 very weak,

but be stead-
 fast in all thy
 ways.

way, to god hafe euer a nes; lat not þi þoght go fro hym, þink þat
 tyme lost in qwhilk' of god þou þinkis not. / In þe nyght lufe hyme
 & his lufe desyre, þat' on no oþer wyse occupyde þen prayand or of
 4 god þinkand sleep fynd þe noht. ¶ Se þat þou flow nott' with
 vayn þoghtis, ne gyf þe not to many chargis, bot study þis, sted-
 fastnes of mynde to geet' & hald, þat þe wrechidnes þerof þou drede
 not nor þe gudys þerof vnmanerly desire not. He þat' dredis aduersite
 8 to sofyre he knawes not' zit' how it behoves þis warld' to despise, And
 he þat' ioyes in erthly þingis is far fro euerlastyng þinges. ¶ To
 þe vertu off strenght truly longis aH aduersites & prosperites & also
 deed for endles lyfe to despise; and charite is onely heuynly to
 12 desire. fforsoth a þarfite lufar Ioyes to dy & mekely he suffyrs
 lyfe. ¶ To qwhilk' þarfite if þou ascende be cristis gift', zit saH
 þou not' be with-out tribulacion and temptacioñ, þe qwhilk' to schew
 our wordis sall turne.

Ever give
 heed to God,
 love Him at
 night.

He who
 dreads to
 suffer adver-
 sity,
 [Fol.
 XLIX. b.]
 knows
 not how to
 despise the
 world.

16 Of tribulacion. [Cap. V.]

Tribulation.

When þe seynd seis o mane of thowsandis, to god þarfite
 18 turnyd, cristis steppis felow, þis present warld' despise, þingis
 vnseyne only to lufe and seeke / þarfite penance to take, fro aH filth
 20 of mynde & body hym-self powrg': a thowsand begilyngis of noyng,
 a M craftis of feyghtyng' he¹ reparells to kest' hym from þe luf of
 god to þe lufe of þe warld', and eft' wyth filth of syn to fyH hym,
 þat at þe leste with lycherus þoghtis he suld' be hatyd' of god. He
 24 rayses agayn hym persecucion, tribulacion, sclawndyr, blame of fals
 synnes, kyndis of hatred', þat' so paynis may flay & byrst hym þat
 prosperite myght not begyH. ¶ Now scharp, now chirischyng, he
 putis; ymagis of bodily þingis he bryngis to mynde; fantasy of syn
 28 he gedysr to-gidyr / of old' schrewdnes & likyng of luf past he
 gayncals; hart' & flesch with licherus fyre he enflaumys. With leste
 he begynnes, bot [to] þe grettist flaume of wickidnes he cumis. And
 with more besynes agayn vs aH kyndes of temptacioñ, turmentry &
 32 tribulacion, he studys to blawe, þat we be þe mercy of god fro his
 chekis he sorus vs scapyd'. No þing' he gettis, bot þat' he myght
 depart' vs fro vnbodily halsyng moste chaste & swettist of lufe
 euerlastyng, & eft' defile vs in þe pitt of wrechidnes: þat to vs wer
 36 more wrechydd' þen I can tell. Qwho may þink' his wodnes, þat
 fro delitis of kyngis to swyne-mete wald' cum downe? And zit is he
 more wode, þat delicius metis of wysdome vnwroghte forsakes, &
 hym-self puttis vndyr þe fylth of flesch. ¶ Is not glotony & lichery

When the
 Devil sees a
 man follow
 Christ,

he tries 1000
 wiles to turn
 him to love
 of the world.
 [1 MS. be]

The Devil
 besets us with
 temptations
 and tribula-
 tions,

with the
 swinely filth
 of gluttony
 and lechery.

swynely filth, And þa þat dose þame fedis feyndis? þerfor, how it is to do agayns þe tribulaciõ & temptaciõ of ovr enmys & to gaynstand, paciens sal tech vs, of whilk now we wyH speeke.

Patience.

Of Paciens. [Cap. VI.]

4

God's children despise unlawful pleasures for the love of Christ.

Patience is the willing [Fol. L. a.] suffering of adversity.

Rejoice in tribulation,

that your rewards be increased.

Tribulations are sent to call us from the world.

Sinners make a crown for us, but trouble for themselves.

No reasonable soul is without love of creature or of Creator.

Goddis childyr disdene to cum to meet of bestis vnresonabiH, bot truly þa despise aH lustis vulefuH & wardly solace for lufe of criste. He truly þat with þe brede is fed þat come fro heuyn, his desire enclines not to þo þat of þe deuyH ar meuyd. / 8 Qwhen temptacions rise or tribulaciõ, gostly armour is to be takyn & tyme to go to bateH. ¶ Temptacions truly with stedfastnes of fayth & lufe ar ouercomyn, / tribulacion truly with paciens. // Qwhat is paciens bot gudely suffiryng & wilfuH of aduersite? he 12 þerfor þat is patient, in no greyf groches, bot rather with þe profet in aH tyme god louys. / þe more patient a man is in his noys, þe more glorius in heuyn he sal be. ¶ Gladly þerfore tribulacions ar to be suffyrd in aduersite, noys & bityrnes, paynis & sekenes & 16 þirste, for be þis & slike oþer ovr synnes ar clensyd & medis encressyd. ¶ Truly awder behoues vs in þis lyfe with fyre¹ of purgatory or heH bitterliet be crucifyd & ponyschid. ¶ Cheis þerfore, þe tone we saH not scape. Here truly with litiH payne, 3a & 20 with Ioy to god if we drawe, AH payn to cum we may eschew. þerfore tribulacions to vs ar sent, fro þe lufe of þe ward to caH vs, þat in oþer lyfe more greuusly we be not ponischyd; with soro truly bus be clensyd þat in lust we dyd iH. If synnars beeld on 24 ovr bak, þa noy vs not, if we suffyr it patiently, bot þame-self; for if þa put to vs a lityH payne, to vs a crown to þam-self turmentry þai wyrk. / SynfuH truly ar suffyrd þis lyfe to pas with-uten grete tribulaciõ, for in tyme to cum no Ioy to þame is kept. þerfore 28 holy men lufys tribulaciõ, for be þame þa wote endles lyfe to wynn. ¶ Contrarily repreuyd in aduersite alway groch & fleis aH þat þa may; for qwhils þa to seyn þingis ar gifyn to mikyH, hope of þingis euerlastyng þa ar depriuyd. In vtward þingis onely solas þa fynde, 32 for sauour of heuynly fully þa ha lost. ¶ þer is no resonabyH sauH here abidyng bot owdyr it lovis creaturis or makar of creaturis. If it lufe creatures, it leses god, & with þe gude louyd to deed it goys. ¶ Slike lufe truly in þe begynnyng¹ is labyr & fondnes, / In þe 36

¹ Aut enim oportet nos in hac vita igne diuini amoris & tribulacionis exuri & sic a seculi sordibus purgari, aut post hanc vitam igne purgatorii vel inferni acerbissime cruciari.

- myddis langore & wrechidnes, & in þe ende hatred & payne. He sothely his makar þat louys / *omnia que* / þat is in þe world he forsakes, and of hym & *with hym* to speek he þinkis full sweitt, on
 4 hym to þink is his refreschyng. His vtward wittis he sparis þat deede ascend not be þe wyndowes; [&] þat in vanite it be not vprofitably be occupyde. ¶ And sum-tyme ar raysyd despisyngis, repreuys, scornis & sclaudyr a-gayn hyme, & þefore nedefull it is
 8 þe schelde of paciens to take / & be he redyar wrongis to forget þen to knawe; pray for þare turnyng þat hym hatis & down castis, & care not men please, bot dreyd god to offend. In þe flesh if þou be tempyd, make [it] sugett, þat þe spiryt be not vndirlowt. Temptacione truly þat we consent not to, is mater of vertew vsyng. Truly no man wotis qwhedyr he be wayk or strange, to tyme he be assayd. On lyke wise In pesse no man is cald pacient bot qwhen he is pullyd *with* wronge, if he haue paciens he saff see. ¶ Many
 16 semys pacient qwhen þai ar not prickyd, bot qwhen a soft blast (I say not of wronge, bot of correccion) tuches þame, onone þer mynde to bitternes turnys & wrayth; and o worde agayne þer wiif if þu here, two more vngudely þai gif agayne: in qwhose counsayle my sawle comys not. // ¶ þefore þe dartis of ovr enmy ar to be slokend
 20 *with mekenes & swetnes of cristis lufe*, / nor it is not to gyfe steed to temptacione, þofe it be greuous; for þe grettar bateff þe worpiar victory & hear crowne, as says þe psalm: *Beatus vir qui suffert temptationem, quoniam cum probatus fuerit accipiet coronam vite*, &c., / þat is to say: 'blyst be þe man þat suffyrs temptacion, for qwhen he is proued, a crowne of lyfe he saff take, þat god behestyd to his lufars' / Dout not in partite lyfe þou art if dispisyng be to þe as
 28 praysyng, pouert as ryches, hongyr as meet, so þat þou suffyr þam *with* evyn sawle if þou faff nocht fro heght of mynde. ¶ ffe & hate as mikyff as þou may mans praysyng, for it is moste worpi louyng to be worpi prasyng, & of men not to be praysed. ¶ Tungis
 32 of flaterers many begilis, and also þe tungis of bakbitars many destroys. Despyse þou þefore fauyr, worschip & aif vaynglory; wrethis, hatredis, detraccions mekely suffyr; & so be sclaudyr & gude fame, be tribulacione & angyr, to heuynly kyngedoms cese not
 36 to go. ¶ Oft-tyme we faff þat, be many casys taghtt, strenglyar we suld stand. þe stronge dredys not, nor þe pacient in aduersite is heuy, as it is writyne: *Non tristabit iustum quicquid ei acciderit*, 'qwhat-euer happyns þe rightwys man, it saff not heuy hyme.'
 40 þus disposyd, no meruayff aif temptacion þou saff ouercum, & aif

The lover of God forsakes the world.

He must be heedless of reproof and scorn;

keep the flesh subject, that the spirit be not subjected.

Many seem patient,

but when corrected, they turn to wrath, giving two words for one. [Fol. L. b.]

Blessed he who suffers temptation,

for this is the promised crown.

Avoid praise.

Flatterers beguile, backbiters destroy.

We oft fall, that, being taught, we may stand firmer.

malesse slek; þi noysurs wrechidar þou sal se, & *with* aH þi mynde to criste þou salt draw.

Of prayar. [Cap. VII.]

Haste at
once to
prayer when
tempted.

Those who
have left
all things
worldly for
love of God,
will soon find
pleasure in
prayer.

Psalms and
prayers are
useful

to drive away
evil spirits.

Cease not
from prayer;

then turn
to Holy
Scriptures.

[Fol. LI. a.]

The love of
God shall rise
from the
innermost
marrow of
our hearts.

Some heed
meditation
rather than
prayer.

If þou in *temptaciõ* or *tribulaciõ* be sett, to prayer o-none ryn. / 4
Truly if þou clerely *pray*, þou salt haue help. Sparpillynge sum-
tyme comys & wauyrynge of hart, & þoghtis rauischys þe hart to
dyuers, & suffyrs not þe harte to stand in prayinge of god. / þen
paraunter wer gude & qwhyle to þinke of holynes, to þe mynde wer 8
more stabyH, & so his prayers fulfyH. ¶ Truly if any aH wardly
occupacions for luf of god ha left & aH-way to holy meditacion &
holy prayer be givyn, / I trow be goddis grace *with-in* schort spase
þer hartis stabyld þa salt fynde & to luf & pray; not now *in-to* þis 12
now *in-to* þat þai suld wauyr, bot rapr in rest & endles pese abyde.
¶ fful mikyl it *counforthis* stabilnes of hart to geet, in prayers vsyd
to be besy and psalmis deuoutely to syng. *With* besy prayers truly
fendys we ouercom, þare waytyngis & stiryngis we lawse. / þai ar 16
enfebuld & as wer *with-ouen* strenght qwhils we hyde strange and
not ouercomyn in praynge. ¶ In þos men truly þat has it *in* custum
with longe exercise to pray, sum-tyme more swetnes & more feruent
desyre of prayinge fyndes. þerfore qwhils þat swetnes & heet 20
lastis, gude is fro prayers not to cese. ¶ Qwhen þa cese—þat oft
happyns for þe flesh corruptibyH—þa may turn holye scriptures to
reed or sum odyr *profetabil* þinge do, so þat þa suffer not *þer* þoght
wauyr fro god, so þat qwen þa rise to pray, þa be qwhickar þen þai 24
before were. ¶ Truly þen pray we weiH qwhen we þink of no
oder, bot aH our mynde is dressyd to heuyn & our saule *with* fyre
of þe holy gost is enflaumyd. ¶ þus in vs truly a meruelus plente
of godis gudenes is fun, for of þe inhirliest mergh of our hartis saH 28
rise þe lufe of god, And aH our prayer *with* desire and effect sal be,
so þat we ouer-rynn not þe wordis, bot nerehand aH sillabyls *with*
grete cry & desire we sal offyr to owr lorde. ¶ Our hartte *with* hote
fyre kyndlyd, our prayer also is kyndlyd, & in þe sauour of swetnes 32
of our mouth in þe sight of god is offerd, so þat grete ioy it is to
pray. ¶ ffior qwhils in prayer a meruellus swetnes is givyn to þe
prayand, þe prayer is chaunged to songe. Here sum are repreuyd
þat rapr to meditaciõ takes heed þen to prayer, vnkawand þat 36
godis spech is fyryd, *with* qwhilk fylth of synnes is clensyd &
myndis of prayers *with* lufe ar enflawmyd. þa say þai wyH fyrst

pinke and so stabyH *per* hartis ; bot þe latter ar þa stabyH þat þa to prayer ar not cownforthid. þo aH we may not gedir our hartis to-gidyr as we wold, zit may we not leef, bot sokandly stody we to 4 grawe, þat at þe last Ihesu criste may stabil vs. To þe qwhilk meditation helpis, if it pas not mesure and maner.

but meditation is only a help to a certain limit.

Of Meditation. [Cap. VIII.]

8 **I**t is gude meditacion of cristis passion & his deed, & oft to recorde qwhatt payns & wrechidnes frely he toke for our hele in goynge & prechyng, hongyr, þirst, cold, heet, repreuys & cursyngs, suffryngis, so þat it be not greuus to an [vn]profetabyH seruand to felo his lorde & emprour.¹ He truly þat says he dwels in criste aw to go als 12 he dyd. / Criste truly says be Jeremy : ‘ ha mynde of my pouerte & of my passage, of wormwod & gah, þat is to say of sorow & bitternes, be þe qwhilk fro þe ward to þe fadyr I went.’ ¶ þis mynde truly & meditacion þe fend ouercoms & his gwnnys destroys, fleschly 16 temptacions it slokyns & þe sawle to cristis lufe kyndithis, þe mynde it raisys and clensis & also purgis. I trow þis þoght of aH oper is moste profetabyH to þame þat nwly ar turnyd to criste. þerfore truly is schewyd þe manhede of Ihesu criste, in þe qwhilk emong 20 man suld be glad, in qwhilk he has mater of Ioy & also mournyng. Ioy for sikyrnes of owr gaynbyng, heuynes for filth of owr synyng, for þe qwhilk it is to heuy þat so worþi a offryng is offyrd. For þe boystus fleschly sawle in-to behaldyng of þe godhede is not rauschyd 24 bot if it be gostely, aH fleschly lettyngis vastyd. ¶ Truly qwhen it begyns a clene hart to haue & no ymage of bodily þinge may begyle it, þen sikirly it is to he þingis admytte, þat in þe lufe of god wondyrfully it may be glad. ¶ Sum treuly þink of þe ioy of blissyd 28 aungellis & holy saulys with criste ioyand, & þis þoght longis to contemplacion. ¶ Sum þinkis of wrechidnes of mans condicion & fylth of hym & in þer þoghtis þai dispoyte of mans foly, for vanites of þis lyfe þat forgetis þe Ioy vsene. ¶ Odyr þer þoghtis þus dis- 32 pose þat no-þinge þai wyH bott lofyng & desir of þer makar, þat þa lufe hym as is possibil to men in þis lyfe. ¶ To þis meditacion no man comys bot he þat in þies þinges before reheryd is mikil vsyd. // Truly þer is a maner more excellent & makes a man moste 36 contemplatyfe. þerfor as þer ar diuers warkis & vse of sayntis, so of þame ar diuers þoghtis. ¶ Zit aH, for þai cum of o spryng, to o

It is good to think upon what Christ suffered for our sakes.

Meditative minds overcome the devil.

The manhood of Jesus Christ gives joy for our redemption, grief for our sins.

Some think of the blessed angels and of holy soules, some of man's vileness. [Fol. LI. b.]

¹ seruand struck out by the writer before emprour.

ende þai go & to o blys þai cum or led, bot dyuers ways, be o charite þat is more in on þen in a-nodyr. þerfor þe psalme says :
Deduxit me super semitas iusticie, / þat is 'he has led me a-pon þe pathis of rightwysnes,' as so say : þer is o rightwysnes, & many 4
 pathis be þe qwhilk, we ar led to Ioy of lyfe euerlastyng; / for qwhils aH in one beand ar of diuers nedis, in o ryghtwysnes be dyuers pathis to god ar led; sum gois be a lawe path, sum be a mene, & sum be a hee. ¶ To hym truly is givin þe hyar path þat 8
 to lufe criste more endlesly is ordand, not for he wyrkis more þen odyr / or gifis more or suffyrs more, bot for he lufis more. þe qwhilk lufe is heet & swetnes, & in aH men sekis rest. No man may sett hym-self in any of þis pathis, bot þat he takes to þe qwhilk 12
 god chase hym. / Sum-tyme þa þat semys in þe hyar ar in þe lawar, & reuers; for þat is onely inward in saule be-for god, not in any þinge þat may be done of man vtward. ¶ After þe disposicion & desire of þer meditacion þa ar dressyd to þis path or to þat. / No 16
 man be vtward warkis may be knawen qwho is more or less befor god. / Foly þerfore it is too deme of chosyn & say : he passis hym, or his meritis ar far fro medis of þis, qwhen playnly þai knaw not þer myndis; þe qwhilk if þa knewe, lefully þa myght deme. 20
 ¶ Truly þerfore to aH creatures god wiH it be counsayH, þat þa despyse not sum to mikyH or sum worschip to mikyH; for doutles if þa saw mens hartis, many þat þa worschip, as stynkand & fowH þa wald despyse, & odyr þat þai sett not by, no 3it desires to see, 24
 als moste lufely & haly aungeH þai wald worschyp. ¶ Gude þoghtis also & meditacioñs of godis chosyn, & slike be his grace to ilkone he schedis as to þer astayte & condicioñ beste acordis. ¶ þerfor my meditacioñ I may say þe, bot qwhilk is moste effectuous I can-not 28
 opyn, for þer inward desire I see not. I trow truly þat þo meditacions in þe plesys god moste and profetis þe þat god be his mercy schedis in þe. // Neuer-þe-lesse begynnyng þou may hay of oþer mens wordis, þat I knaw weH in my-self. ¶ Truly if þou despise 32
 techyng of doctours, & trow þi-selfe better may fynde, þen þa tech þe in þer writyng, knaw itt forsoith, cristis lufe þou sal not taste. fford sayinge truly it is : god taght þame, qwhy þerfore sal he not
 [Fol. LII. a.] tech me? I answeere þe, for þou art not slike as þa were. / þou art 36
 proud & sturdy, & þa wer lawly & meek, & þa presumand of god askyd no-þing, bot þame-self vndyr aH mekand toke conyng of sayntis. ¶ þerfor he taght þame þat we in þer bokes suld be taght. ¶ Truly if þi meditacions cristis lufe now desire, or sownd in his 40

"He has led me upon the paths of righteousness."

Some by a low path, some by a mean, some by a high,

but all paths are of God's choosing.

It is foolish to judge.

If men's hearts were seen, many that are worshipped would be despised as foul.

If you think you can find better help than doctors give, you shall not taste Christ's love.

To desire Christ's love and sing His praise is well.

louynge, as me semis þou art wele disposyd. / Bot þe þoghtis in
 qwhilk' more swetnes þou felis in god, profetis þe more. / To þink
 wel *with*-oute swetnes profetis þe lityþ, bot' in þat case in qwhilk'
 4 for need swetnes is not felt.

Of Redynge. [Cap. IX.]

If þou desyre to cum to lufe of god, & in desire be kyndylð of
 heuenly Ioys, & be broght' to despisyng of eerþly þingis, be
 8 nocht necligent in þinkyng & redynge holy scripture, moſte in þo Read the
 Scriptures.
 placis qwher it techis maners & desaytis of þe feynd to eschew,
 qwher it spekys of godis lufe & of lyfe *contemplatyfe*. ¶ Hard
 sentens to disputars & witty men be longe tyme vsyd in holy
 12 doctryne be left. It helpis vs truly mikyþ to profett in goyd. In
 þis we know our defaultis & gude dedys; in qwhilk we synne, in
 qwhilk not; qwhat we sal do & qwhat forbere; & moſte soteþ
 desaytis of our enmys to vs ar opynd. / þa kyndil to lufe &
 16 prikkis to wepyng. þa ordan vs a likand' borde if we in þame
 haue delyte, as wer in aþ riches. / Bot lat no couetys of worschip,
 fauyr or mens *praysynge* sett vs to conynge of scripture, / bot onely
 entent to please god, þat we may know how we sulð lufe hym, & Let us not
 read the
 Scriptures
 for praise of
 men.
 20 teche our neghbur þe same; not to be haldyn connyng' a-nens þe
 pepuþ, bot raþer vs aw to hyde our conynge þen schew it to *praysynge*,
 as it is sayð: *In corde meo abscondi eloquia tua ut non
 peccem tibi*, þat is: 'In my hart I hyd þi wordis, þat I syn not to
 24 þe,' in voyd or vayn schewynge. / þe cause þefore of our spekyng
 be onely þe louyng' of god & edificacioñ of our neghbur, þat it may Let us then
 speak only
 for the love
 of God and
 the edifica-
 tion of our
 neighbour.
 be fulfillyd of vs: ¶ *Semper laus eius in ore meo*, 'Alway his
 louynge be in my mowth,' & þat is qwhen we seek not ovr awen
 28 worschyp, & agayns his louynge we speke not.

Of Clennes of mynde. [Cap. X.]

Be þis ix degrese before tochyd cumms mane to clennes of mynde,
 qwher god is seyn. Clennes I say þat in þis lyfe may be
 32 had—how may *parfite* clennes be gettyn here, qwher so oft man
with venial synnys at þe leste is filyd? / Sayntis feet ar to be
 waschyd for þai draw duste of þe erth. ¶ Qwo may truly say 'I
 am cleyn of synne'? truly none in þis lyfe. ffor as says Ioob: Who is free
 from sin?
 36 ¶ *Si lotus fuero aquis niuis & effulserint velut mundicie manus mee,*
tamen sordibus intinges me & abhominabuntur me vestimenta mea, /

þat is to say: 'If I be waschyd *with* snaw watyr, þat is to meyne trew penance, & if my handis schyne as clennes, for warkis of Innocens, 3it saH þou toche me *with* fylth, for venial synnes þat may not be esschwyd, & my clothes saH vg me,' þat is to say my 4 fle-ch makis me vg of my-self, & sensualite, þat is so freeH, sliper

[Fol. LII. b.] and redy to lufe likand bewte of þis warld, oft-tymes makes me synne. / þerfor says þe appostyH: *Non regnet peccatum in nostro mortali corpore*, / 'Rene not syn in ovr dedely body,' as qwo say: 8 syn in vs may vnrene, bot it may not vnbe. Qwat clennes þerfor may man haue in þis lyfe? Truly worþi & grete, if he hym-self rythgwisely vse in stody of redyng, prayer & meditacioñ, as it before is notyd. Truly þof he sum-tyme synne venially, 3it sone, 12 for hys hole mynde dressyd to gode, it is destroyd. ¶ Þe hete truly of charite in hym aH rust of synne in hym wastis, as wer a droipe of watyr put in-to a grete fyre. Verteu þerfor of a clenysd saule is þe mynde to haue bisy to god, for in þis degre aH þe þoght 16 in-to criste is dressyd, aH þe mynde in hym is spred, þof aH it semme he speke to odyr. Truly in cleue consciens is no-þinge bittyr, scharp or hard, bot aH sweyt & louely. Of clennes of hart risis songe of Ioy, swete ditty & ioyfuH myrth. þen ful oft a wondyr- 20 fuH Ioy of god is givyn & hevinly songe is in-sched. ¶ In þis astate a man may knaw, þat he is in charite, þat hee saH neuer lose; *withoute* greet drede he lyfis not, not for suffiryng turmentry, bot þat his lufar he offend not. I spare to say more here, for me 24 semys my-self a fuH greet wrech: for oft my flesch is noyd & assayd. fforsoth þof aH in þis þingis beforsayd is gods lufe & life contemplatife continude, 3it sum-qwhatt of þame more specially to 3our neyd & profett is to be sayde. 28

Man may attain to great purity by much reading, prayer, and meditation.

The virtue of a purified soul is to keep the mind fixed upon God. In a clean conscience is nothing bitter or hard.

I say no more, for I feel myself utterly worthless, for oft am I tried.

Of þe lufe of god. [Cap. XI.]

O sweit light & delectabyH, þat is my makar vn-made: list þe face & scharpnes of my Inward eyn *with* clernes vn-made, & my mynde, þat pithily clenysd fro vnclennes & meruelus made *with* 32 giftis, swyftly [it] mo flee Into þe he myrth of lufe, kyndyH *with* þi savyr, þat I may sytt And rest, in þe, Ihesu, Ioyand, And goand as wer rauschid in heuenly swetnes, & stabyld in behaldyng of þinges vnsene neuer bot godly I saH be glad. O lufe euer-lastand, 36 enflaum my saule to lufe god, þat no þinge byrne in me bot his halsynges. ¶ O gude Ihesu, qwho saH graunte me to feiH þe þat

My mind flees into the mirth of love.

O everlasting love, influence my soul to love God.

now nowdyr may be felt ne seyne? / Sched þi-self in-to þe entrel
of my sauht; cum in-to my hart and fyH it *with* þi clerist swetnes.
¶ Moyst my mynde *with* hote wyne of þi sweet lufe, þat aH yllis &
4 aH scornfuH visions & ymaginaciõs forgetiH &, þe onely hauand, I
may be glad, & Ioy in Ihesu my god. ¶ Heynforward, swettist Lord, abide
lorde, go not fro me, bisily *with* me bidynge in þi swetnes, for only with me, my
þi presens to me is solas & onely þi absence levis me heuy. ¶ O only comfort.

8 holy gost, þat gifis grace qwher þou wiH, cum in-to me & rausch
me to þe; þe kynde þat [þou] made, *with* honily gyftis chaunge,
þat my sawl, in þi likand ioy fulfyld, aH þinge in þis world despise [Fol. LIII.a.]
& kast a-way, ¶ gostely gyftis, þe gyfand, it myght take & goand
12 be soundly ioy *in-to* light vndiscrivyd *in* holy lufe be it aH meltyd. //
Byrn my renys *with* þi fyre, & my hart þat *in* þin awter sal byrn
endlesly. ¶ O sweet & trw Ioy, I pray þe cum! Cum, sweet &
most desiryd! cum, my lufe, þat art aH my comforthe: Scrith in-to O sweet and
16 a longynge sawle for þe & to þe *with* sweit heet. KyndyH *with* þi true Joy,
heet holnes of my hart; *with* þi light lightynand myn Inner come!
partys, *with* honily songe of lufe feed me as I may take þe power
of body & sawl. In þis & slike oper meditacions be þou glad, þat
20 so þou may cum to þe pith of lufe. / Lufe truly suffyrs not a
lufand saule byd in it-self, bot rauschis it owt to þe lufar, þat þe
saul is more þer qwher it lufis / þen wher þe body is þat lyfis &
felis it. Three degrese sothely þer er of cristis lufe in qwhilk fro on
24 to a-nodyr profetis he þat is chosyn to lufe: The fyrst is cald vn-
abyH to be ouercomen, / þe secund vnabyH to be partyd, / þe þird
is cald singular. / Truly þen is luf vnouercomyn qwhen *with* no
nodyr desyr it may be ouercomyn, when¹ for it aH lettyngis he
28 castis a-way, / aH temptacions & fleschly desyrs he slokyns, / And
when he suffyrs paciently aH greuis for criste & *with* no flaterynge,
no likynge is ouercommyn. / AH labyr is lyght to a lufar, no
betryr may no man ouercum labor þen be lufe. ¶ Luf truly is
32 indepartyd qwhen *with* grete lufe þe mynde is kyndyld and to
criste *with* þoght vndepartyd draws, forsoth a minwt it suffyrs hym
not pas fro mynde, bot als he were bun in hart hym it þinkis, to
hym it syghis, it cryes *with* his lufe to be haldyn, to lawes þe
36 fettyr of dedelynes & to hym þat he onely to se desires may leed.
And moste pis name Ihesu in so mikyH he worschyps & lufis þat in
his mynde bisily it restis. ¶ Qwhen þe lufe þefore of criste in
hart of godis lufar & þe warldis despisar in so mikyH is seet þat of
Love not to
be overcome

¹ þe secund is struck out by the writer before when.

is called
"high,"
ever-thought-
ful love is
called "unde-
parted."

c. That is
singular.

"Singular"
love excludes
all but Jesus.

[Fol. LIII.b.]

Whatever
leads not to
Christ is in-
tolerable.

The more the
soul is carried
into itself for
joy, the less
it is filled
with heaviness.
Cease, my
soul, to love
this world.

odyr desire of lufe itt may not be ouercomyn, it is cald he; bot
when he to criste hald vndepartyd, criste euer þinkand, be non
occasion hym forgettand, euerlastyng and vndepartyd it is callyd. /
And qwhat lufe may be hear or more, if þis be he & euerlastyng? 4
¶ 3itt þer is þe þird degre þat is cald singulere. / A-nodyr it is to
be he, & be allone, Als it is dyuers euer to be present & a-noper to
ha no fela. / We may truly haue many felaws & 3it hafe a place
befor aH. / If þou truly any counforth seykt or resauē þen of þi god 8
& if þou parauentour lufe, / 3it not syngulere, þerfore þou seis
qwhatt gretnes of worþines is to ences qwhen þou art hee, allon
þat þou may be. / To singulere degre þerfor luf ascendis qwhen aH
comforth it excludys bot on þat is in Ihesu, qwen no-þinge bot 12
Ihesu to hym may suffys. / In þis degre þe sawle sett, hym on it
lufys, onely criste it 3ernis, criste desires, Onely in his desire it
bidis, to hym it sighis, in hym it byrnis, in hym warme it restis.
No-þinge to it is sweyt, no-þinge it sauys, bot in Ihesu it be made 16
sweyt, qwhos mynde als songe of musyk in feyst of wyen. ¶ Qwhat
euir the self to it offyr or cum to mynde, soyne is cast bak, sodanly
despisyd if itt saryf not his desire or to his wiH acorde not aH
custum þat to cristis lufe he seis sarifis not, he oppressis. Qwat- 20
euer he do, inprofetabyH & intollerabyH it semys, þe end of his
desyre in-to criste bot if it rynne & leed. ¶ Qwhen he may lufe
criste, aH þinge þat he wiH haue he trowes he has, & with-outyn
hym aH þinge hym vggis & waxis fowle. Bot for he trowes to lufe 24
hym endlesly, stedfastly he bidys in body & werus not in hart, bot
lufis perseuerantly, & aH þinge suffys gladly. & þe more þus in
hym it lifis, þe more in lufe it is kyndyld & to hym it is lykkar.
¶ Slike onelynes no meruayH acordis þat grauntis ne fela emangis 28
men. ¶ Þe more it is rauischyd inward to Ioys, in vtward þingis
þe les it is occupyde or with heuynes or charges of þis lyffe it is not
lett. And now it is in sawle als wer vnabyH to suffyr payn, þat,
non angwysche lettand, in god euer he Ioys. O my saule, fro lufe 32
of þis world sees, & melt in cristis lufe, þat aH-way to þe it be
sweytt of hym to speak, reydt, wryte & þinke, hym to pray, hym
euer to prayse. ¶ O god, my sawH to þe deuoute, desyres þe to se,
fro¹ fare to þe it criis, in þe it byrnis, in þi lufe it longis. O lufe þat 36
failis not, þou ouercomen has me. ¶ O euer-lastyng sweetnes &
fayrnes, my hart þou has woundyd, & now ouercomyn & woundyd
I faH, vnneþis for Ioy I life & nehand I dy, for I may nott suffyr

¹ MS. fro fro

- swetnes of so grete a maieste in flesch þat wyȝ royte. ¶ Aȝ my hert truly festynd in desire of Ihesu, is turnyd in-to heet of lufe, & it is swaloyd In-to a-noȝer Ioy and a-nodir form. þerfore, o goyd
- 4 Ihesu, haue mercy of a wrech, schew þe to me þat longis, gyfe medcyne to me hurt. Seek I feyl me not, bot longynge in þi lufe. / He þat lufis þe not, losis aȝ to-gidyr; he þat felois þe not is wode. Emong þerfor be þou my Ioy, lufe & desire, to I may se þe in syon,
- 8 god of goddis. ¶ Charite truly is nobilest of vertews, moste excellent & swettyst, þat Ioynis þe lufyd to þe lufar & crist with chosen sawle euerlastyngly cuppils. In vs it reformys þe ymage of þe he Trinite & makis þe creatur likkeste þe makar. / O gift of
- 12 lufe, qwhat [is] it worþ before aȝ odyr þat chalangis he degree with aungellis! þe more truly of lufe a man takis in þis lyfe, the more & þe hyar in heuyn he saȝ be. ¶ O singulere ioy of lufe euerlastyng þat rauschis aȝ his to hevyns a-bown aȝ worldis, þame
- 16 byndand with bandis of vertew. ¶ O dere charite, in erth þat has þe not is noȝt wroght, qwhat-euer he haue. / He truly in þe þat is bisy, to Ioy Aboyn erthly he is soyne lyft. þou entyrs boldly þe bed-chaumbyr of þe kyng euerlastyng, þou onely art not a-schamyd
- 20 criste to take. He it is þat þou has soght & luffyd; criste is þin: halde hym, for he may not bot take þe, to qwhome onely þou desired to obey. ffor with-owtyn þe playnly no wark hym plesis; pou makis aȝ þinge sauery; þou art a heuenly seet, Awngelis
- 24 felischyp, a meruelus holines, a blistfulȝ syght, & lyfe þat lastis endlesly. ¶ O haly charite, howe sweit art þow & comfortabyȝ, þat makis [hole] þat was brokyn, fale þou restoris, bond pou delyuers, man to aungelis þou makes euyne, sittand & restand pou
- 28 raisys, & raisyd þou makis sweet. In þis degre or state of lufe is lufe chaste, holy, wilfulȝ, / lufand þat is lufyd for þe selfe, not for þe godis, aȝ-to-gider festynand þe self in þat þat is lufyd, no-þinge vtwardȝ sekand, of itt plesyd, bolnandȝ, swete smellandȝ, & harty, in
- 32 þe self it byndandȝ, meruelusly passand maner; ¶ Te (!) þe luffyd¹ Ioyand, hym with-owt forgettyng þinkandȝ, ascendand in desire, falland in þe lufe, goand in halsyngȝ, ouercomyn in kyssyngȝ, aȝ multyn in fyre of lufe. ¶ Truly so cristis lufar in lufyngȝ kepis
- 36 non ordyr, ne couetis no degre, for in þis lyfe, how feruent & Ioyand it be in godis lufe, ȝit more & more it þinkis god to lufe, ȝa þof he myght lyfe here euermore, ȝit suld it not trow to stand any tyme

My heart is turned into the heat of love.

He that loves Thee not, loses Thee.

Charity is the noblest virtue.

The more love a man takes here, the higher he shall be in heaven.

Hold on to Christ. [Fol. LIV. a.]

All glory is yours. Holy Charity, the bound thou freest, raisest man to the angels.

The lover of Christ heeds not rank,

ever seeking more and more for love.

¹ ad solum amatum se extendens, omnia alia contemnens & obliviscens, in amato iubilans.

& not profett in lufe, bot rather þe lenger þat he suld lyfe þe more
 in luffe he suld byrne. ¶ God truly is infinit of gretnes, better þen
 we may pinke, of swetnes vn-nowmbyrde, of aH wroght kyndes
 vncousauyd, of vs may neuer be comprehendyd als he is in hym- 4
 self euerlastyng. Bot qwhen þe mynde now begynnys to byrne in
 desire of his makar, it is made abih to resauē light vnwroght; & so
 enspiryd & with gyftis of þe holy goste fulfyld, as lesul is to
 dedely, heynly Ioy it has / & in heght of mynde aH seyn pingis 8
 [passand] to swetnes of lyfe euerlastyng it is raisyd. / And
 qwhils þe saule with swetnes of þe godhede & warmnes of Makand
 lyght is spred, offyrd in sacrifice to þe kyng euerlastyng & accept,
 it is aH byrnyd. / O mery lufe, stronge, rauischand, byrnand, 12
 wilfuH, stronge, vnslokynd, þat aH my sauH brynge to þi seruis, &
 suffyrs no þinge to pinke bot þe: ¶ To þe þou chalangis aH þat we
 lyfe, aH þat we sauyr, aH þat we ar. ¶ Criste þus þerfore [be]
 begymnyng of ovr lufe, qwhome for hym-self we lufe, & so we 16
 lufe ordinatly qwhat-euer is to be lufyd for hym, þat is weH of luf,
 & to qwhome aH þat we lufe & ar lufyd we put /. Here sothely is
 schewyd parfite lufe qwhen aH þe entent of mynde, þe priuay
 warke of aH þe hart in-to godis lufe is lyft, so þat þe myght of trw 20
 lufe & myrth be so mikyH þat no wardly [ioy] ne fleshly mer-
 chandis be lesuH ne likand. ¶ O lufe independartyd, o lufe singulere,
 þof aH þer wer no turmentis of wyckyd, no meed suld be trowed in
 hevyn, fro þi lufe þou suld neuer þe sonnar lawse. More tollerabyH 24
 it wer to þe a vntrowyd greife to suffyr þen ons syn deedly. þer-
 fore truly lufys þou god for hym-self & for no nodyr þinge, nor
 þi-self bot for god, & þer-of it felois þat in þe no-þinge bot god is
 lufyd. ¶ Els how suld god be aH in ilk þinge, if þer be any luf of 28
 man in a man? / O clere charite, cum in-to me & take me in-to þe
 & so present me before my makar. / þou art savir weH tastand,
 swetnes weH smelland, & plesand odur, a heit clensand, a comforth
 endlesly lastand. þou makes men contemplatyfe, hevyn-3ate þou 32
 opyns, mowthis of accusars þou spars, gode þou makis be seyn, &
 multitude of synnes þou hydes. ¶ We loif þe, we prech þe, be þe
 whilk þe warld we ouercume, be qwhome we Ioy & þe heuenly
 leddy we ascend. In þi swetnes scryth in-to me, me & myne I 36
 commend þe with-outen ende.

The mind
 burning with
 love,

filled with the
 Holy Ghost,
 as far as mor-
 tals may be,
 is raised to
 the sweetness
 of eternity.

Perfect love
 is the lifting
 up of the
 heart's secret
 workings to
 God's love.

Nothing but
 God is loved
 in thee.
 [Fol. LIV. b.]
 O Charity,

a sweet sa-
 vour thou art,
 a pleasant
 odour, a
 comfort ever-
 lasting:

a multitude
 of sins thou
 hidest.

Of Contemplacion. [Cap. XII.]

Contemplatyfe lyfe or contemplacioñ has thre partys: Redyng,
 Prayer, & Meditacioñ. In redyng, god spekis to vs; In
 4 prayer, we speke to god; In meditacioñ, awngels to vs cum down
 & techis vs, þat we erre nott. In prayer þa go vp & offyrs owr
 prayers to god, Ioyand of owr profett, þat ar messyngers be-twix
 god & vs. ¶ Prayer certan is a meyk desire of mynde dressyd in
 8 god, of þe qwhilk he is plesyd qwhen it cumis to hym. ¶ Medita-
 cion in god & godly þingis, aftyr prayer and redyng is to be takyn,
 qwher is þe halsyng of racheñ. ¶ To redyng, longis resoñ &
 inquisicioñ of treuyth, þat is a gudely lightte markyd apon vs.
 12 ¶ To prayer, longis louyng sange, passyng in behaldyng and
 meruayñ: and so in prayer standis contemplatyfe lyfe or con-
 templacioñ. ¶ To meditacione, longis inspiracioñ of godd, vndir-
 standyng, wysdome & syghyng. ¶ If it be asked qwhat is
 16 contemplacioñ: it is hard to defyne. Sum says, contemplatyfe lyf
 is not ellis bot knowlegis of þingis to cum & hyde, or to be voyde
 fro añ wardly occupacioñ, or study of godis lettyrs. Odyr says þat
 contemplacioñ is free sight in þe spectakyls of wysdom, with a fuñ
 20 he meruayñ. ¶ Odyr says þat contemplacioñ is a boke, & wys
 behaldyng of þe saule, spred añ abowt to behald his myghtis.
 Odyr says, & weñ, þat contemplacioñ is Ioy of heuenly þingis.
 ¶ Odyr says, & best, þat contemplacion is deed of fleshly desires be
 24 Ioye of þe mynde raisyd. ¶ To me it semys þat contemplacioñ is
 Ioyfuñ songe of godis lufe takyn in mynde, with swetnes of aungeñ
 louyng. þis is Iubilacioñ, þat is end of parfit prayer & of he
 deuocioñ in þis lyfe. / þis is þe myrth in mynde had gostely for
 28 þe lufar euerlastyng, with grete voys oowt brekand. / þis is þe
 endly dede & parfittist of añ deidis in þis lyfe. þe psalme þerfore
 [says] ¶ *Beatus vir qui scit Iubilacionem*, þat is to say: 'blyste
 be þat man þat knawes Iubilacioñ,' in contemplacioñ of god. Truly,
 32 þer may non Aliene to god Ioy in Ihesu, ne taste þe swetnes of his
 lufe; / bot if he eyr desire with fyre to be kyndyd of lufe euer-
 lastyng, with pacience, mekenes & maner, wyth añ clenness of body
 & saule to be made fayre, with gostly oyntmentis be dight, in-to
 36 contemplacioñ he is lyfte, / helefuñ vertew lat hym seeke vncessand, [Fol. LV. a.]
 be þe whilk in þis lyfe fro wrechidnes of synne we ar clenysd & in
 anodyr lyfe fre fro añ payn in blissyd lyfe endles it is Ioyd. þus

In reading,
 god speaks
 to us; in
 prayer, we
 speak to God;
 in medita-
 tion, angels
 come to teach
 us.

To reading
 belongs the
 enquiry into
 truth;
 to prayer be-
 longs praise
 and song;

to meditation
 belongs God's
 inspiration.

Contempla-
 tion is hard
 to define.

Some well say
 it is the joy
 of heavenly
 things.
 Others say
 better, it is
 the death of
 the desires of
 the flesh.
 To me, it
 seems the
 joyful song of
 God's love.

None alien to
 God can re-
 joice in Ihesu.

sc

X

3it in þis exile he sal be worpi to feil Ioyfull myrth of godis lufe.

Be not slow
to chastise
thyself.

¶ Þerfor be not slaw þi-self to chastys with prayer & wakyng, & vse holy meditations, for doutles, with þis gostely labysr with heuynes & wepyng of inwarð forþinkyng in þe is kyndylð cristis lufe, & all vertews with giftis of þe holy gost in-to þi hart ar sched. 4

Begin with
self-imposed
poverty.

¶ Begyn þerfore be wilful pouert, so þat qwhils þou desires nocht in þis world, befor god & man lyfe sobyrlly, chastly & mekely. / No-þing to hafe is sum-tyme of need, bot nocht to may wiff haue is of grete vertew. We may haue mikyH¹ desirs. ¶ Truly þe moste parfite is necessaris behoues to take, ellis wer he nott parfyte if he refusyd to take qwher-of he suld lyfe. ¶ Þis maner is to keep in parfite men, all wardly for god to despyse, & 3it of þe same mete & cloth to take; & if þis want any tyme, not to groch, bot [god] to loyf, & superfluite als mikyH as þa may to refuse. ¶ Þe warmar a man waxis with heet of lyght euerlastyng, þe mekar in all aduersites he sal be. / He þat truly is meek not fenyð þat hymself 16

The warmer
a man grows
in the heat of
everlasting
light, the
meeker he
shall be in all
adversities.

haldis worpi despisyng & nowþer for harme nor represe to wreth is prouokyd. Qwharfore hym-self lawand to bisy meditacioñ, to rise to hym is givyn to behaldyng of heuenly þingis, & þe scharpnes of his mynde clensyd, as suffyrs seeknes of þe flesch, to hym is² gyfyn sweetly with inwarð ioys, byrnyngly to synge. / And trewly when 20

He goes not
with proud
foot, but re-
joicing only
in high de-
light.

he gois to seyke any vtward þinge, not with a prowed fote he gois, bot in he delitis only Ioyand onon with swetnes of godis lufe as wer rauschyd in trans, meruelusly rauschid is glad. ¶ Slike forsoyth is lyfe contemplatyfe, in dw maner if it be takyn: / be longe vse of gostely warkis to contemplacioñ of þingis euerlastyng we cum. / Myendly sight truly is takyn vp heuenly to behald be schadoly syght 3it & meroly, not clere and opyn; qwhils we go be faith, be mero as wer & schado we see. ¶ Truly if our gostely ee 28

As its dark-
ness so its
light.

be bisy to þat spirituaH light, [to behald] þat light in it-self as it is it may not se, & 3itt it felys it þat it is þere, qwhils it haldis with it favyr & heet of þatt light vnkawen, qwher-of in psalm is sayd: 32 *Sicut tenebre eius ita & lumen eius*, þat is: '& as þe dyrknes þerof so þe light þerof.' ¶ Þof all truly þe dyrknes of syn fro a holy saule be gone, myrk þinges be passed & vnclene, þe mynde be purgyd & lightynd, 3it qwhyls it bidys in þis flesch deedly þat 36

¹ Possumus autem multa habere & tamen nil velle habere, quando ea que habemus non ad voluptatem sed ad necessitatem retinemus, sicut *quandoque* qui nil habet multa cupit. Necessaria etenim perfectissimum accipere oportet.

² of his mynde *struck out before* is.

wondyrfulh ioy parfityly is not seyn. Forsoith holy & contemplatif
 men *with* clere face god behaldis, þat is owdyr þar witt opynd¹ þat
 is more [þat] as qwo say aþ lettynge be-twyx þer mynde & god put
 4 bak, þe hartis er purgyd, / heuenly citesens þer behalde. Sum [Fol. LV. b.]
 truly both þis has takyn. / Als we in dyrknes standand seys no-
 þinge, so in contemplacioñ þat vnsemy lightis þe saule, noo seyn
 light we see. Criste also putis hys restyng dirknes & zit to vs he
 8 spekis in a pilar of a clowed, bot it is full delectabyh þat is felt.
 In þis truly is parfyte lufe qwhen man goand in flesh can-not be
 gladd bot in god [&] no-þinge with or desir bot god & for god. It is perfect
 love when a
 man, yet in
 the flesh, re-
 joices solely
 in God.
 Hereby it is schewd þat holynes is not in crynge of þe hart or
 12 teris or vtward warkis, bot in swetnes of parfite charite & heuenly
 contemplacion. / Many truly ar multyn in teris & aftirwarde has
 turnyd to yh, bot no man flys hym-self *with* wardly bisynes
 after þat he truly has ioyd in lufe euerlastyng. ¶ To greet & soro
 16 longis to nw-conuertyd begynnars & profetand, bott ioyfully to
 syng & to go in contemplyson longis bot to parfite. ¶ þa þefore
 þat longe tyme dois penance, qwhils he felis zit his conscience
 prikand of defaute, dow[t]les knaw he þat he dyd not zit parfite
 20 penance. Emange þefore teris to hym be as breed day & nyght,
 for bot if he ponysch hym-self fyrst *with* wepyng & sighyng, to
 þe swetnes of contemplacion he may not cum. Contemplytife
 swetnes not bot *with* full grete labour is getyn, & *with* Ioy vntold
 4 24 it is possessyd. ¶ fforsoith it is not mans merit bot gods gyft: &
 zit fro the begynnyng to þis day neuer man myght be rauschyd in
 contemplacioñ of lufe euerlastyng, bot if he before parfityly aþ
 þe warldis vanite hadt forsakyn. ¶ More-owr *with* heilful medita- Contemplati-
 uo sweet-
 ness is ob-
 tained only
 with great
 labour.
 8 28 cione & deuoute prayer he aght be vsyd or he truly cum to
 contemplacioñ of heuenly ioys. ¶ Contemplacioñ is labyr sweit &
 desireful; þe labyrar it gladis, & hurtis not; no man þis has bot
 Ioyand; nott qwhen it cums, bot qwhen it goys, he is wery. ¶ O He must be
 experiental
 in healthful
 and devoted
 prayer.
 2 32 gude labyr to þe whilk deidly dress þame. / O nobyh & meruelus
 wyrkyng þat sittars dois moste parfityly. / It behouys truly þat
 he take grete reste of body and mynde qwhome þe fyre of þe holy
 goste truly enflaumys. Many truly þat can [not] in mynde rest ne
 6 36 zit woyde þoghtis & vnprofetabyh put owtt, þat in psalme is bidyn
 may not fulfyh: ¶ *Vacate & videte quoniam ego sum deus,* / þat is to
 say: 'be voyde fro wardly vanite & se for I am god.' ¶ In body Blessed la-
 bour, to which
 mortals may
 devote them-
 selves.

¹ quod fit aut aperto eis sensu ut intelligant scripturas, aut ostio celi aperto quod maius est ut quasi omnibus obstaculis.

Those waver-
ing in heart
are not wor-
thy to taste
how sweet is
the Lord.

Life contem-
plative better
than life
active.

[Fol. LVI. a.]

A man very
contempla-
tive is often
deemed a
fool.

Who shall
give me thee,
my brother?

A devout soul
despises all
vain glory.

There is no-
thing more
profitable or
merrier than
the grace of
contempla-
tion.
Perfect joy
is grace con-
firmed.

It is best to
know God,

truly voyde & wauerand^t in hart ar not worpi to taste & see how sweet^t our lorde is, how sweet þe heght^t of contemplacioñ.

¶ Truly ilk man contemplatyfe lufes solitarines, þat more feruent & oftar þat he of no man is lettyd in his desires may be vsyd. 4

¶ Qwen it is knawn þerfor þat lyfe contemplatyfe is worþiar & meedfular þen actife lyfe, & aH contemplatyfe be godis meuyng solitary lyfe lufand & for swetnes of contemplacioñ ar feruent, namly in lufe: It semys þat solitary men, with gyft of contempla- 8
cion raisyd, ar he & tochis þe heest perfeccioñ, bot if it happyn [sum] be in slike state þat þa haue evyn þe heght of contemplatyfe lyfe & 3it þa cees not þe prechur office to fulfyH: / þis odyr solitary

in contemplacion hiest, onely givyn to godly þingis, not to nede of 12
þer neghbars, In þis þa passe in like degreis þat for prechyng [þai] ar worpi a crowne. Truly a man verray contemplatyfe with so greet desire is set in-to þe light vnsene, þat oft-tymes as a foyH or vnwys of men he is demyd—& þat is for his mynde in cristis lufe 16
seet inflawmyd, his bodily beryng playnly chaungis & his body also departand fro aH erthly warkis godis chylde it makis als man owt of mynde. ¶ þus truly qwhils þe saule in endles¹ myrth of lufe

gedyrs aH þe self, with-haldand þe self in ward^t, it flowes not 20
forward^t to seike bodily likyng. And for it is fed with likand in ward^t luste, it is no merueH þof it say syghand: // ¶ 'Qwho saH gif me þe, my broþer, þat I maye fynde þe forth & kysse þe?' þat is to say, lawsyd fro þe flesch I may be worpi to fynde þe, & seand 24
þe face to face with-ouen end^t with þe be Ioynyd, and now man

me despyse. // ¶ A deuoute saule gyfyn to lyfe contemplatyfe, ful- 28
fyld^t with lufe euerlastinge, aH vaynglory of þis warld^t despisyys & onely in ihesu Ioyand couets to be lowsyd; / ¶ ffor qwhy of þis þat 28
sauers & lufis þis warld^t, not heuyn, it is despisyd, & greuusly longis in lufe & gretely desyres with þe luffy companys of aungels

to be givyn to Ioyis þat þe warldly aduersite may not noy. / ¶ No- 32
þinge more profetabiH, no-þinge meriar þen grace of contemplacione, 32
þat lyftis vs fro þis lawe & to god offyrs. ¶ Qwhat is grace [of contemplacion] bot begynnynge of Ioy? qwhat is parfitenes of Ioy bot grace confermyd? In qwhilk to vs is kept^t a IoyfuH hap & happy ioy, a glorius endlesnes & euerlastyng^t ioy, with sayntis to 36

lyfe & dweH with aungels, / And þat þat is abowne aH þinge, god truly to know, parfitely to lufe, in schynynge of his maieste to se, & with wondirfuH IoyfuH songe & melody hym endlesly to loyfe,

¹ o struck out before endles.

to qwhome be wyrschip & ioy, with dedys of þankyng, in warld of to whom be
 worldys. Amen. worship, joy,
 and thanks-
 giving for
 ever.

- ¶ *Thus endys þe xij chapetyrs of Richarde Hampole, in-to englys*
 4 *translate be ffrewe Richard Misyn, to informaciō of Cristyn*
sauls. A° do° Millimo cccc^{mo} xxxiiij.

Here follows in a 17th century hand:—

- | | | |
|----|---|-------------------------------|
| | Richardus Hampole ex Eboracensi Anglorum Comitatu oriundus, | |
| 8 | Theologus insignis, scripsit explanationes | In Orationem Dominicam. |
| | in librum Job. | |
| | Elogium nominis Jesu. | In Symbola tria, Apostolicum, |
| | De Incendio Amoris. | Ambrosianum, et Athana- |
| 12 | In Threnos Jeremiæ. | sianum. Claruit Anno Do- |
| | Regulam bene Viuendi. | mini 1430. |
| | Expositiones in Canticas Pro- | Josias Simlerus ita habet in |
| | phetarum, Esuiæ, Ezechielis, | sua Bibliotheca. |
| 16 | Annæ matris Samuelis, | |
| | Moysi, Abacuc, Danielis, | |
| | Zachariæ, Mariæ, Simeonis. | |

NOTE.

p. 48, l. 40. *meetbuyrd*, meat-board, tray, litter; Vulgate *ferendum*, 'A barrow, litter, bier (for carrying the spoils, the images of the gods, &c., in public processions).'—White.

The Wycliffite versions give the *Song of Solomon* iii. 10, thus (ed. 1850, iii. 76):—

A chazer King Salamon made to hym,
of the trees of Liban; his pileris he made
siluerene, the lenyng place goldene, the
stezyng vp purper; the middes he enourn-
ede with charite, for the doztris of
Jerusalem.

Kyng Salamon † made to hym a seete,
of the trees of Liban; he made the pilers
thereof of siluer; *he made* a goldun
restyng place, a styng of purpur; and
he arayede the myddil thingis with
charite, for the douztris of Jerusalem.

† *Kyng Salomon*; that is, God a king to 3ou, specialy in the 3yuyng of lawe. *a golden resting place*; that is, the propiciatorie, that was the seete of God, was al of pure gold. *stying of purpur*; that is, a veil of purpur hanginge bitwixe the pilers, and was reysid vp, whanne me entride in to the hooli of hooli places. *the myddil thingis with charite*; for in the hooli of hooli places on the pawment was the arke of testament, with the tablis of lawe, and manna, and the 3erde of Aaron, that weren signes of Goddis charite to the puple. *Lire here.* C.

GLOSSARY.

abilland, making able or fit [habilis], 84/12.

aboune, aboune, above.

abydes, (cp. *habidys*, 79/31), 100/4.

adred [O.E. *andrædan*], dread, 97/3.

adyll, earn, gain [O.N. *öðlask* > *oðal*, property], 19/34, 86/15.

after, according to, 16/25 *et passim*.

aght, eighth, 105/12.

aght, impers. = behoves, 16/28.

all onely, alone, 81/13.

and, ande, an = if.

anee, an eye, 115/1. See *nee*.

anens, concerning, towards.

anoytt = *anoynt*, anointed, 90/1.

aostyll, apostle, 94/35. Cp. 122/7.

apon, upon, 88/38, 95/21.

arme, [O.E. *earnðe*], misery.

arrid [Dan. *arrighed*], wickedness, 73/28.

asethe, sb. reconciliation, 1/2 [O.E. *sæd*, E.M.E. *assyth*].

Cp. "And who so harmes any man in his nede

Sal noȝt be safe, bot he make asseth at his power."

Cas. of Love.

aseyth, 67/26. See *asethe*.

asound, a sound, 71/40.

at, þat, 97/2.

auadyr, aydere, pron. either (as conj. usually *owdyr*, 18/21).

auentyr, adventure.

avotre, adultery [O.F. *avotrie*], 95/3.

awysyd, planned, avised, 99/34.

aw, v. ought, 105/25.

awter, altar, 123/13.

ayth, empty [O.E. *eaðe*], 27/14.

be, usu. prep. = *by*.

beeld, build, 116/24.

begiell, beguile, 63/9.

HAMPOLE.

begone, begun, 83/38.

begrace = by grace, 100/25.

behestyd [O.E. *behātan*], promised, 117/26.

behycht, promised, 67/27.

beldes [O.E. *bældan*], encourage, 11/21.

beylded, builed, 78/10.

blabyrar, blabber, 96/21.

blekyd, blackened, 107/25.

blistness, blessedness, 88/24.

blys, bless, 35/37.

bolmand, swelling.

bolnes, swells, 11/22; *bolnis* (2nd sing.), 27/20.

borde, board, shield, 121/16.

borionand, budding, 32/39. See *burion- yng*.

bot if = except, 3/29 *et passim*.

bowyd [O.E. *bugan*], bent, inclined, 90/7.

boystus, rude, ignorant, 3/24.

boystusnes, foolishness, 77/6.

brynyng, burning, 2/13.

bune, bound, 23/23, usually *bun*.

burde, board, table, 95/23.

burionyng [O.F. *burjoner*], budding, 5/2.

buis [behoves, behoues], behoves, 107/3.

byd, hide, abide, 123/21.

bryrsyd, by metath. = *brysyd* [O.E. *brysan*], bruised.

bune (see *bun*), 44/36.

caff, chaff, 18/6.

castis = chastise, 94/21.

casys, chances, accidents, 117/36.

cese, cease, 53/6.

cetys, cities, 79/34.

chalengis, 126/14.

chales, chalice.

charch, charge, 1/27.

chesys, chooses, 23/20.

chinche, a niggard, 24/25. Cp. 108/14.

- chosynne*, 31/26.
chynches. See *chinchis*.
clad, clad, 2/24.
clethynge, clothing, outward show, 83/15.
comforth, pt. comforted, 10/27.
comforth, sb. comfort, 78/37.
commoute = commounte, fellowship, 56/19.
comon, v. a. share, hold in common, 42/6.
contagynste = contagiosity, 83/7. Cp.
Lydg. Chron. Troy, v. 36.
couetys, covetousness, 111/22.
coyll, coal, 98/29.
cowmforthid, comforted, 119/2.
cowth, cup = could, 82/29.
cun, know, 14/29.
curiuste, curiosity, 1/3.
custyn, p.p. castin = cast, 101/21.

dampned, damned, 86/3.
dawns, dance, 102/9.
dede, death, 10/5 *et passim*.
dedely, mortal, 43/19.
dedlymes, mortality.
deed, death.
delis [O.F. *délice*], pleasure, 96/12.
demand, judging, 111/6. Cp. 120/18.
departyd, cut off entirely, 87/25. Cp. 98/21.
desaytis, deceits, 121/9.
destinct, divided, 105/2.
denoute, devoted.
deyens, divines, 3/23.
deyd, deed, 83/15, 111/37.
disparischyd, dispersed, 100/21.
dispoyte, dispute [cp. *dispuite Myre*, Instructions for P.P. 673].
ditis, ditties, 79/25.
donyrmare, lower down, 20/23.
dove, dove, 89/37.
doyme, doom, 43/28.
doyme, done.
drees, draw [O.E. *dragan*, 106/18].
dressyd, addressed, 113/2.
dre, drew, 83/30.
du, due, 128/25.
dyte, poem, verse [O.F. *dicté*], 88/19.
dyttis, ditties, 81/5.
dyuers, a different thing, 86/12.

ee, eye, 23/8.
eghen, eyen = eyes. Cp. *eyne*, 106/34.
eyn, 106/37.
elsqueer = elsewhere, 73/18.
ely = *erþly*, 41/2, 44/20. Cp. MS. fac.
- emnyly* [O.E. *efen*, *emn* = equal], equally, 84/14. More probably for *emnyly* = hostilely. Cp. *emili*, *Wicl. 2 Macc.* xiv. 11; we have *eunþlyke*, 87/13.
emproure, Emperor, 38/29. Cp. 104/6.
enpryd, take pride in, 111/24.
er, or, 9/12. Cp. *ner*.
erandis, business, 106/27.
eris, ears.
es, er = are, 82/26.

fagiars, flatterers [O.E. *fægrian* = to flatter], 20/30.
fagyd, flattered, 22/6.
farnes, fairness, 72/31.
fauct, be found wanting, 45/40.
fela, fellow, partner.
felaly, in fellowship, 92/38.
feland, feeling, 82/17. Cp. *feyll*, 86/20.
felischyp, fellowship, 88/31.
felo, follow. Cp. *felow*, 115/18.
feloandly, 33/16, accordingly.
fenar, feigner, 114/12. Cp. *feym*, 107/20.
fende = fiend, 6/7, usually *feynd*. Cp. 115/17.
fenyd, feigned.
fenys, feigns.
ferid, made to fear, 27/31.
festynd, 16/17, fastened.
fetyr, fetter, 25/14.
feyd, fed, 71/22.
filis, defiles.
filouynge, following, 2/4.
filowande, following, 89/1.
filyd, defiled, 41/5, 90/15.
flaw [O.E. *fleogan*], fly, 100/15.
flawm, flame, 98/32.
flayr [O.E. *flair*], 40/20.
flitynges, contentions.
fond, foolish, 54/26. Cp. 120/35.
fonde, found, 69/10.
fonnyd, tried. O.E. *fandian*, 35/30.
for þam, because.
forþink, repent, 11/12.
forþinkyng, repenting, 106/5.
foyd, food, 90/14.
fovle, foul.
frell, frail, 122/5.
frenes, freeness, 31/17.
fretynge, gnawing, 109/20.
freylte, frailty.
freyt, fret, 92/9.
fro, often = on account of, because of.
fulfare, ? = full fair, 42/29.
fun, found, 14/19.

- fyil*, defile, 41/5.
fylo, follow, 109/32. Cp. 109/33.
- gar*, make, 84/35.
gaycall, call back, 82/25.
gaynby, redeem, 16/16.
gaynbyer, Redeemer, 5/35, 12/2.
gaynes, gayness, 97/4.
gaymsays, refuses, 94/12.
gedyrnyge, gathering.
gee, honour [O.E. *gean* = to favour], 76/14.
geet, get, 118/14.
geme, care [O.N. *gaum*], 89/33.
generally, universally, 85/16.
zernyd, yearned, 80/32.
gettis, begets, 14/14.
gnayste [O.N. *gneistu*], gnash, rage, 109/37.
gouyrnd, governed, 82/10.
gras, grace, 109/8, 86/29 (but *grace*, 86/31).
grave, dig, 68/13.
gre [O.F. *gré*], gradus, step, 62/3.
gretynge [O.E. *grētan*], weeping, 97/25.
griuous, grievous, 17/15.
greuys, griefs, 17/12, 84/6.
greyn, green, 112/26.
groch, grumble, 20/38, 116/13.
grochynge, 35/25.
groundly, deep, profound, 23/1.
gruche. See *groch*, 69/19.
gwynys [O.E. *gewuna*], habits, 119/15.
gyff, give, 79/31.
gyl, guile, 92/19.
gylls, guileless, 86/40.
gywvyn, given, 96/3.
- habidys*, abides [cp. 100/4], 79/31.
habundance, 2/10.
habyde, abide, 82/35 [but *abydymge*, 84/9, 108/30, and *abydis*, 84/11].
hals, hail, praise [O.E. *hælsian*], 78/7.
halsynge, supplication, 76/40.
halyd [O.E. *geholian*], dragged, 83/30.
happis, happiness, 80/17.
hard, heard, 99/28.
hatyde, heated, 79/38.
haull, whole, 12/29.
hay, have, 120/31.
hayer, hair, 6/9.
he, high [O.E. *heh*, *heah*], 6/34; *hee*, 12/31.
hear, higher, 69/21, 114/21. Cp. 120/8.
heel, health, 42/34.
- highe* [see *he*], 33/7.
henes, highness, 71/10.
henyly, heavenly, 12/32.
here, hair, 94/36.
hevy, grieve, 117/39 *et passim*.
heyl [see *heel*], 102/15.
heyll, hell, 92/30.
hole, whole, complete, 112/7.
holy, wholly.
honeste, honour, dignity, 94/37, 114/11.
honyly, honey-sweet.
houys [M.D. *hoven*], tarries, 86/23.
hour, *houre*. See *owre*, 83/2.
hoype, hope, 78/25.
hugisly, lugely, greatly, 30/38.
luysly. See *hugisly*, 47/8.
hy, v. haste, 82/29; past tense *hyde*, 102/8.
hy, sb. haste, activity, 76/31.
hyar, higher, 87/1. Cf. *hear*.
hy. See *he*, 33/8.
hyde, hidden, 127/17.
- japis*, trifles, 31/11, 66/5.
ilkon, each one, 49/12. Cp. 92/17, 120/26.
indepartyd, inseparable, 123/32.
inhere, inner, 77/3.
inhir, inner, 79/37.
inhirliest, innermost, 118/28.
inhirly, innerly, 39/1.
inpugnacione, struggle, 96/7.
is, his, 128/10.
iunyd, joined, 23/24.
- kelyd*, cooled, 62/15.
kelys, cools, 88/26.
knawymt [for *knawynng*], 103/21.
kunde, past t. of *con*, to know, 3/26.
kynde, nature, 41/8, 86/8.
- laghys*, laughs [O.E. *hlihhan*], 7/29.
laghyst, lowest [O.N. *lägr*], 8/21.
lawe, *law*, low.
lawse, loosen, 118/16.
leefful, lawful, 26/31.
leeffynge, leaving, ceasing, 10/14.
lefull, lawful.
leghes, lies, tells lies, 9/35 [O.E. *leogan*. Cp. *Orm*. 4907].
lemman, leof-man, dear one, beloved, 12/26, 82/33.
lenghtyd, 88/15. Cf. *strenghtyd*.
lese, lose, 3/2.
lesin, lesson, reading [O.F. *leçon*], 1/18.
lettynge, hindrance, 73/25.

- leticary*, electuary, 7/12, 19/11, 85/3.
liggis, lies.
likyngly, gladly, 82/20.
longis, belongs, 19/25, 93/21, 112/6.
loueynge, praise, 1/13 [O.E. *lofang*, probably influenced by O.F. *loange*].
lovyng. See *loueynge*.
lychurs, lechers, 24/11.
lycur, liquor, 82/36.
lygge, lie, 82/16.
lyght, adj. light, slight; *lyght gretnes of gyftis* = few gifts, 88/6.
lykand, inclination.
- made*, mad, 89/26.
males, malice, 67/23, 89/24; *malesse*, 118/1.
mane, man, 20/1.
marghty, mighty [cp. *mahtiz*, *Orm.*; O.N. *mättugr*], 75/23.
marygh, marrow, 77/3.
meetbwyrd, meatboard, tray, 48/40.
mekand þame-self, humbling themselves, 120/38.
mel, mallet, 47/7.
mellyd [O.F. *mesler*, *medler*], mix, 93/1.
mengzd, mingled, 18/11, 85/30. Cp. *mengis*, 98/9.
mennys, mens, 91/4.
mergh [O.E. *mearg*], marrow, 118/28. Cp. *marygh*.
meroly, as in a mirror, 128/28.
metell = A.S. *mēpel* = speech, 95/27.
mekid = made meek, 17/18.
meuyd, moved, 20/12 *et passim*.
meydles, meedless, 67/32.
meynly, moderately, 8/35.
miry, merry *passim*.
Ml, mille, 115/21.
mo, more, others, 1/3.
moistis, moisten (usually figurative).
moll, ? trouble, 90/3.
moltym, molten, melted, 41/20 [liquefacta].
multym, 45/22, 65/6. See *moltym*.
myendly, mental, 128/27.
mynde = memoria, 95/20.
myndy, mindful, 98/15.
mynwt, minute, 83/14.
myrthand, making merry, 10/17, 87/27.
myrthyd, made merry, 82/20.
- nakkind*, ? *nakkid*, 42/13, stripped naked [O.E. *nacodian* = to strip naked].
nar, nearer, 96/36; *nerre*, 85/25.
- neddyrs*, adders, 35/29, 89/22.
nee (*my nee* for *my n ee*), mine eye, 79/23; a *nee*, an eye, 115/1.
nehand, nearly, 25/18.
ner, nor, 81/37. Cp. *er*, 9/12.
nerre, were not, 25/24.
neyhand [A.S. *neah-hand*], 43/15.
no, oft. = nor.
nodyr, no nodyr = none other, 123/27.
noght, not, 1/4.
noo, new, 129/6.
noudyr, neither, 19/8.
nouper, neither, 19/27.
nowre (a *nowre*, an *owre*), an hour, 72/21, 106/33. See *owre*, *howre*.
noy [for *nuu*], hurt, 57/18, 96/1, 116/16.
noyes, noise, 30/24.
nyghtyd, passed the night, 46/29.
nw, new, 94/33.
nwelte, novelty, 95/6.
- o*, one, 110/22, 115/17.
obak, aback.
odir, odour, 90/35.
odyr, other, others, 21/38.
oft sythes = often times, 8/35.
on, one, 41/28, 110/13.
onhede, *onhed* [O.E. *anhad*], one-head, oneness, 41/23, 41/30.
oned, 98/24. See *onhede*.
or, before, 2/17, 83/31, 129/28.
orgonly, belonging to an organ, 103/19.
os, as (cp. als *passim*), 42/20?
our, prefix = over, 20/13. Cp. 20/14.
owre, hour, 105/27.
owrqucher, 46/1.
owtrays, outrages, 80/2.
- parischyd*, perished, 88/36.
party, side, part, 89/8.
partynge, division, 96/3.
perlius, perilous, 92/22.
pess, peace, 84/6.
pite, pity.
pithily, thoroughly, 106/28.
playly, pleasant, 85/7.
pleyn [O.F. *plandre*], complain, 92/29.
potand, putting, 93/10.
powrg, purge, 115/20.
poyr, poor (*passim*, but cp. 109/32).
prays, pray, 47/27 (sometimes = *praise*).
presond, imprisoned, 76/15.
priuetis, privacy.
profet, profess, 82/2.
prof.tand, those who profess, 129/16.

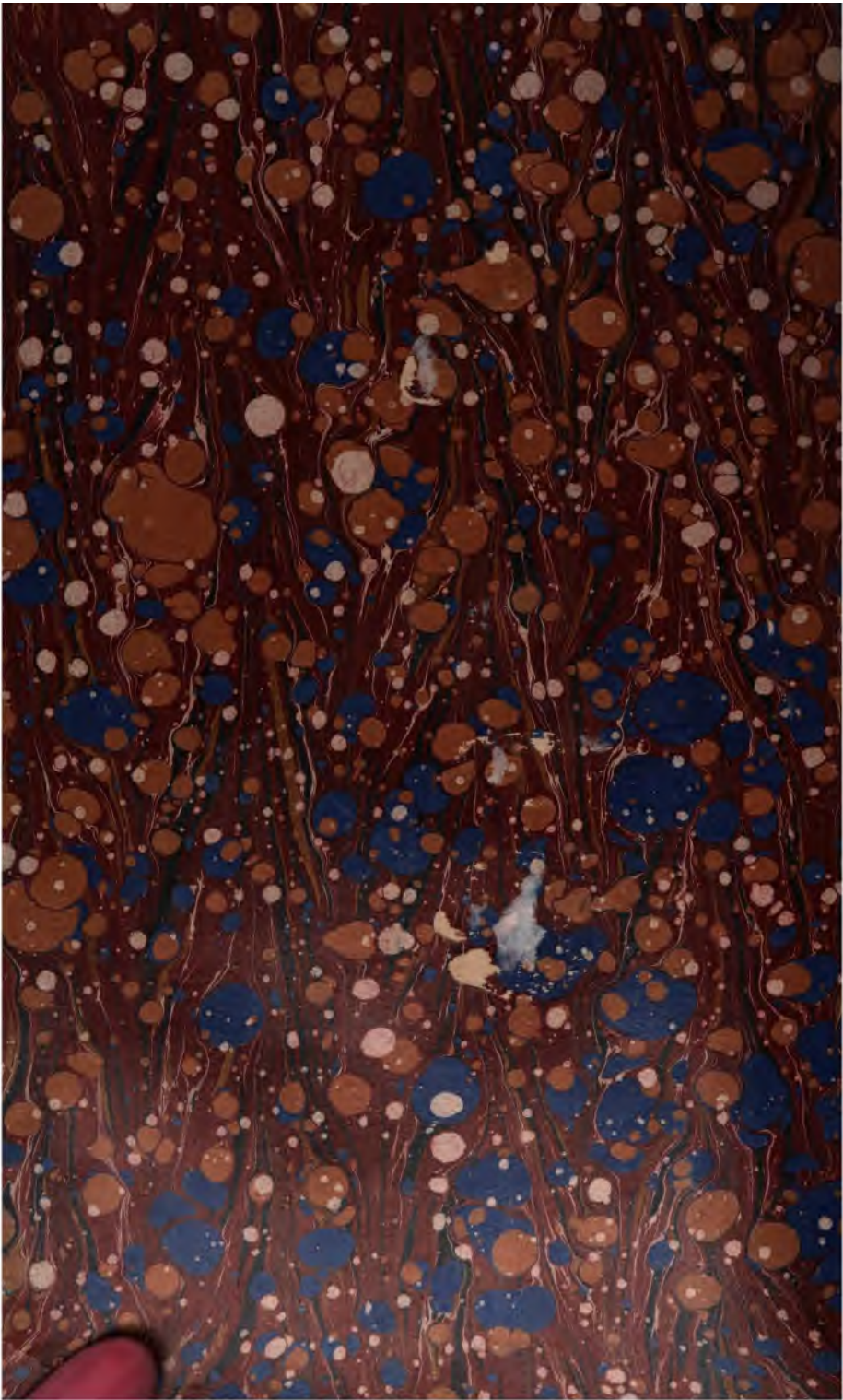
- prykkis*, urges, 78/36.
pythely, 98/20. See *pithily*.
- quarto*, whereto, wherefore, 96/16.
quhikesly, most quickly, 94/11.
quykhlyar, more quickly, 77/28.
- rachell* [O.E. *recels*], incense, 127/10.
renys, reins, kidneys, 123/13.
reparayld [O.F. *repareiller*], repaired,
 restored.
reparells, repair, prepare, 115/21.
repreife, reproof, 88/30.
repreuyd, reproved.
reul, rule, 105/6.
reyk [O.E. *rec* ; O.N. *reykr*], smoke.
rist, rest, 21/9.
rorynge, roaring, 89/36.
rotyd, rooted, 42/29.
rotys [O.E. *rotian*], rots, 87/11.
royse, rose, 78/30.
royte, rot, 125/1.
- sad*, serious, 2/1.
salmys, psalms.
sam, together, 92/39.
samne [O.N. *sainan*], together, 78/20.
saryf, serve, 124/19. Cp. *sarif* (passim).
sawyr, savour, 89/28 ; *sawir*, 126/30.
sawtre, psalter.
scars, scarce, sparing, 113/21.
shadois, shadows, 103/19.
schamyd, shamed, 77/21.
scheed, cast down, 83/36.
scomfett, 84/7.
scrith, turn, turn aside, 7/23. [O.E.
scriðan, wander]. Cp. 19/20.
scripinge, *riches scripinge* = loss of riches,
 92/3.
scrithyng, erring, 49/28.
scrythand, turning aside.
scumfetis, discomfits, 39/27.
scumfetore, conqueror, 84/8.
sell = sail away [A.S. *seglian*] (a trans.
 of Lat. *defluit*, Ps. i. 3), 112/29.
sekyr, secure, 3/10.
sene, since, 91/18.
servandis, servants, 101/29.
sessys, ceases, 8/37.
setys, seats, 90/6.
seyk, v. seek, 91/34.
seyk, adj. sick, 90/12.
seyknes [O.E. *seocnes*], sickness, 65/36.
seys, sees, 82/27.
slee, slay, 84/2.
- slek*, slake, destroy, 118/1.
sleuyth, sloth, 23/18.
slike, such, 45/38.
slikon, such a one, 26/39.
slokkyns, destroy, 90/23.
slokynd, destroyed, 45/37.
slyk, such, 45/27.
slyke, *slike*. See *slyk*.
slykone, such a one.
snuyb [Dan. *snibbe*], snub, 95/7.
sogett [O.F. *sogez*, *sogiet*], subject, 52/
 14, 79/20.
sorois, sorrows, 99/20.
sorus, for *sois* or *sorois*, 115/33.
sotelte, subtlety, 74/21.
soundly, adj. making a sound, 40/16.
soyr, sore, 78/13.
spar [O.E. *sparrian*], bar, bolt, 7/28, 16/
 31 ; enclose, cover, 75/31 ; shuteest,
 126/33.
sparpilyngis, flutterings, 110/13.
sparmyll [O.F. *esparpeillier* = *répandre*],
 scatter, 14/6, 24/23.
spisyd, despised, 44/19.
stabyls, fixes, 81/13.
stedfunes, steadfastness, 91/8.
strange, strong, 117/13.
strenghtyd, strengthened, 84/13.
strenyd [O.F. *estreindu*], constrained,
 101/9.
stres, force, 90/22.
strynes, stripes, 31/32.
stryneys, stripes, 43/8.
sturbelans, disturbance, 50/27. See *stur-*
byld.
sturbyld [Low Lat. *sturbulare*], dis-
 tressed, 80/8.
sugett, 117/11. See *sogett*.
sunie, son, 65/3.
sweltis [O.E. *sweltan*], die, 93/13.
swis [O.F. *sewir*], sue, pursue, 84/15.
sunne [= O.E. *sunne*] = sun, 88/39.
syeth [O.E. *sipe*, O.N. *sigþr*], scythe,
 78/13.
sykyr, sure, safe.
sykyrnes, safety, surety, 96/12.
syon, Zion, 125/7.
- taghtt*, taught, 117/36.
tagyth, taught, 70/26. Cp. *comforth*.
tame, taken, 86/13.
te, scribe's error for *to*, 125/32.
tempyd, tempted, 27/17.
tent [O.F. *tenter*], try, 92/22.
tenys, scribe's error for *terys*, tears, 97/34.

- teyt* [O.E. *tyltan*], persuade, teach. Cp. *teyt*, Wm. of Shorehan, p. 97 (Percy Soc.). ? think, cp. *tiȝt* (Sir Gawayn, l. 2483).
þat toþer, the other, 91/18.
thirled, pierced, 3/13; *þirlyd*, 99/12.
þirland, 32/27.
þorow, through, 79/32.
thoythis [O.E. *þoht*], thoughts, 12/29, 23/9, 90/11. Cp. *þohtis*, 79/40.
thyne, thin, 70/21.
till, to, 87/29.
to, till, 78/19, 79/31, 117/13.
toðyr, þe *toðyr*, the other, 86/7.
too, two, 85/12, 101/17.
too, to, 93/7, 120/18.
toyme [O.E. *tom*], free from, empty, 76/7.
turmentry, torment, 17/34, 18/20.
trouys, tunes, 73/20.
tyne, vexation [cp. A.S. *tynan*, *teonan* = vex; Icel. *tyna* = to lose], 70/13.
vastyd, 119/24.
vȝ [O.N. *uggr*], fear, 43/18.
vȝ, v. [O.N. *ugga*], abominator, 122/4.
viſſe, vice, 108/17. See *wiſſe*.
vmhelappyd, wrapped round (*ymb* and *lappian*), 3/5, 22/31, 80/3.
vmbeſett, p.p. [O.E. *3mbesettan*], surrounded, 66/31.
vmbraydis, reproaches, 25/16.
vube, be non-existent, cease, 122/9.
vmbeingis, death, 84/20.
vmbyrſyd, 82/4. See *byrſyd*.
vnderlowt [O.E. *underluteu*], submissive, 117/11.
vndyrfeytt, under the feet, 74/38.
vnes, unease, distress, 10/36.
vngendyrđ, not engendered, 84/3.
vnlēfull, unlawful, 43/12.
vnlowsyd, unloosed, 78/12.
vnmedefutt, not deserving reward, 93/5.
vnnep, *vnneth*, scarcely, 23/37.
- vnneþ* [O.E. *vnneþ*], scarcely, 6/21. . .
vnneþis. See *vnneþ*, 71/13.
vnrene, be deposed, be powerless, 122/9.
vnſlokynd, unslaked, 97/12.
vnþanke, displeasure, 92/11.
vnþo, until, 53/35.
vnþrowyd, unbelieved, unheard of, 126/25.
vnwytt, foolishness, 77/6.
voðing, voiding, 32/39.
vojde, void, to go *vojde* = *vagari*, 111/34.
vppymare, higher up, 20/23.
vp ſo down, upside down.
vyſd, experienced, 121/11.
vyng, practising, 117/12.
wamentyng, groaning, 88/12.
war, ware, 25/37.
wardly, for *wardly* = worldly.
warld, in *warld* of *warldis* = for ever and ever, 104/6.
waryd [O.E. *warian*], cursed, 107/31.
waytyngis, watchings.
welcheryd, well cheered, 89/5.
welkyd, faded, 95/12.
werus, 124/25, wearies. Cp. *ſorus*.
whatkyns [qualem], what kind, 14/33;
qwhatkyns, 24/4.
whikly, quickly, to the quick, 78/32.
wiſſe, sb. vice, 114/2. Cp. *viſſe*.
wiſſe, adj. wise, 113/21.
wochyd-ſafe, vouchsafed, 37/13.
wodar, madder, 89/37.
wode, mad, 20/20, 39/33, 89/26.
wodnes, madness, 90/5.
wonedyd, wounded, 78/24.
wrethis, wraths, 117/34.
wroght kynðes, created beings, 126/3.
wyē, wine, 124/17.
ympnis, for *hymnis*, hymns, 38/28.
ypocrite, hypocrite, 114/13.

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